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THE 25 LESSONS IN THIS TEXT ARE DESIGNED TO TEACH SPOKEN SANGO TO SPEAKERS OF ENGLISH. THE AUTHOR FEELS THAT WITH SUFFICIENT APPLICATION "A STUDENT OUGHT TO BE ABLE TO SPEAK THE LANGUAGE IN ABOUT THREE MONTHS" AND HE HAS INCLUDED HERE WHAT HE CONSIDERS THE MOST IMPORTANT SANGO GRAMMATICAL MATERIAL AND NON-FRENCH VOCABULARY. GENERALLY THE LESSONS CONSIST OF A CONVERSATION, GRADED GRAMMATICAL NOTES, GRAMMATICAL DRILLS, PHONOLOGICAL DRILLS, AND VOCABULARY. ALL THE CONVERSATIONS CONCERN REALISTIC SITUATIONS IN CENTRAL AFRICA AND ARE BASED ON SPONTANEOUS RECORDINGS. THESE LESSONS ALSO CONTAIN EXTENSIVE SECTIONS OF CONNECTED DISCOURSE TO ENABLE THE STUDENT TO UNDERSTAND AND PRODUCE STRETCHES OF SPEECH LONGER THAN THE SENTENCES FOUND IN THE DIALOGS. ALL SANGO MATERIAL IS WRITTEN IN AN ORTHOGRAPHY ARRIVED AT THROUGH COMPARISON OF THE VARIOUS SPELLING SYSTEMS NOW IN USE IN THE CENTRAL AFRICAN REPUBLIC. FOR INFORMATION CONCERNING THE AVAILABILITY OF THIS AND OTHER SANGO MATERIALS, THE AUTHOR'S ADDRESS IS--GRACE COLLEGE, P.O. BOX 397, WINONA LAKE, INDIANA 46590. (JD)

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LESSONS IN SANGO

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Volume I

Basic Course in Sango

William J. Samarin

Associate Professor of Linguistics

1967

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It was not originally planned that these lessons be duplicated in fulfillment of the above-mentioned contract. However, to make them available for immediate use, it was finally decided to use the typescript in preparing Xerox plates for offset duplication. This decision accounts for the rather unsightly appearance of many of the pages, for which apologies are made.

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INTRODUCTION

General remarks about Sango

Sango is the lingua franca of the Central African Republic and the contiguous areas of the Chad and Cameroun Republics as well as the Congo (Kinshasa). With Sango, a person can communicate with at least one million people in Middle Africa, regardless of their ethnic background. It is for practically all speakers a second language, although there are many young people in the large towns for whom it is the first language; the latter learn Sango before they learn French or an ethnic (i.e. "tribal") language, and some may never learn an ethnic language and learn French very poorly.

Sango is therefore not the tribal language of anybody. There is, however, a tribal language by the same name. The Sango people, and their very closely-related kin, the Yakoma and the Ngbandi, live along the banks of the Ubangi River upstream of Bangui. It was from their language that the lingua franca issued. It is not yet clear precisely when and why Sango came to be used as a contact language, but it appears that when the French conquered this Ubangi-Shari area the riverine population was already using it.

Although the lingua franca is derived from the tribal language, the two must be distinguished. Speakers of the lingua franca are not able to understand the native language of the Ngbandi-Yakoma-Sango people, although they might have some idea what is being said.

The latter, for their part, probably have to learn to speak the lingua franca even while recognizing that it is "their" language. The situation is comparable to that when a native-speaker of English must learn to speak Pidgin English in any of its forms (West African, Jamaican, Surinamese, or Melanesian). Indeed, lingua franca Sango is like Pidgin English, Haitian Creole, and Portuguese Crioulo in being a "simplified" form of a natural language. Sango has neither the tonal nor the grammatical complexity of its "mother" language. It is, however, a truly African language in every way -- in phonology, syntax, and idiom. Take away the French borrowings, and it would be difficult to distinguish Sango from the other languages of the area. There are, in fact, other African lingua francas like Sango, notably Swahili and Kituba (derived from Kikongo).

In the Central African Republic Sango is the unofficial national language. Among Centralafricans (meaning the citizens of the C.A.R.) Sango enjoys more prestige than the tribal languages, which are often identified with "bush" life. It is sometimes contrasted with French, which is called the "white man's language" (*yángá tí mbunzú*), as being preeminently the "African's language" (*yángá tí zo vɔkɔ́*). In any multilingual situation the language most used is Sango. This is true even when speakers have a good control of French. (Centralafricans have been observed speaking Sango amongst themselves at a United Nations affair in New York City.)

Sango is unquestionably the language of informal and intimate relations whereas French is the language of formal relations. This generalization should guide the foreigner in its use. He should remember that, as with all human relations, it is the host who opens the door from the formal to the informal. In Western society, one must remember, the guest does not leave the living room or take off his suit jacket except at the invitation of his host. Likewise, the French-speaking Centralafrican will expect the foreigner to speak French; if the former is addressed by the latter in Sango, he might be insulted. To avoid this error, it is better to err in the other direction and presume a knowledge of French: the interlocutor, even if he knows little or no French at all, will be complimented by one's assessment of his status in the society. Once rapport has been established, it may be possible to switch to Sango; but one must be warned that the switching cues may be as subtle as they are in Western society even after the host has invited his guest to make himself at home. Of course, one can err in the other direction, that is, by being more formal than the situation demands. It would be insulting to address a poorly-clad upcountry villager in French, for his appearance clearly indicates that he never had the opportunity to attend school; speaking to him in French strips him of his self-respect.

As one might expect where Western culture has been mediated through the French language, there many French words in Sango. Some of these are very recent, like république. There are other words that have been in the language a long time; they have been "naturalized" phonologically, and Centralafricans do not now recognize them as French loans: e.g. fúti 'to ruin, to die' < foutu (colloquial), sáki 'thousand francs' < sac. It is difficult to tell how many French words there are in Sango, because there are more ways than one of being "in" a language. A person who knows no French will think that lérɛ 'time' is Sango whereas the one who has gone to school will recognize its derivation in l'heure. There is, moreover, a great difference between speakers in the degree that French intrudes in their Sango. Interestingly enough, it is not so much how much French a person knows that determines the incidence of French words, but, as Charles Taber has dicovered, the status of the speaker: lower-class people seem to use more French than the elite. In addition to this psychological motivation for borrowing from French, there is a topical one: it is obvious that in talking about automobiles one is going to use more French than he would in talking about gardening or hunting.

It is important to look at this subject with more care, for it is easy to be deceived about the place of French in Sango. It is quite generally held by Europeans, in fact, that Sango is a hodge-podge of African and French words. (Some Europeans do indeed speak a kind of hodge-podge language, but it is not Sango!) However, Dr. Charles Taber, who made a careful study of the incidence of French words in a body of tape-recorded Sango material consisting of 37,217 words, concludes that "Sango remains fundamentally and overwhelmingly African in the usage of its speakers" (36). The reason for this conclusion is a statistical one. In this corpus 91.3 per cent of the words (i.e. 33,990) are not French, whereas only 6.8 per cent (i.e. 709 words) were of French origin. (The remaining 1.9 per cent represents proper nouns.) What is equally significant is the fact of the total number of French types (i.e. 508) over half of them occur only once or twice in the whole corpus. The figures, to be more explicit, are the following:

52 types account for 1382 tokens, i.e. 54.9 °/o
456 types account for 1136 tokens, i.e. 45.1 °/o

The 10 most common French words, accounting for 26.5 per cent of the French tokens, are *mais*, *commencer*, *heure*, *jusqu'à*, *monsieur*, *bon*, *et*, *puis*, *encore*, *école*, and *réponse*. It is in the light of these facts that one must evaluate the fact that roughly half of the types in the corpus (508 against 490) are French. Although there is a large *variety* of French words, they are used very sparingly; they are introduced for reasons of prestige or for some immediate need. In these lessons restraint will characterize the use of French words in an attempt to reflect the facts already observed. In general French words are spelled as they are in that language although I am not particularly happy about this decision. The student must remember, however, that the African pronunciation may be quite *different -- for example, kumési for commencer.*

Consonants

There are only 22 consonants which the student needs to use in speaking Sango. They are:

Simple stops	p b, t d, k g
Double stops	kp gb
Prenasalized consonants	mb nd ng ngb nz
Fricatives	f v, s z, h
Resonants	l, r, y, w

Two other occur in the speech of some people, but they are marginal: /ɓ/, a voiced implosive, and /mv/, where "m" represents a labiodental nasal. The letter "r" should *not* be read as in English, for it is a different sound altogether. Some speakers use a lateral flap unlike anything the student may have heard, but the most common form is a single tap much like the sound in American English in *city*. Exercises are devoted to this sound in subsequent lessons. A little more difficult will be double stops and prenasalized consonants, but these also are fully treated in later lessons.

The situation is somewhat different when it comes to listening to the language spoken by Centralafricans, for their pronunciation may be unlike that which is indicated in these lessons. These variations, however, are never so drastic that they make comprehension difficult -- if the student is prepared for them. The most important variations are these:

/t/ and /d/ sound as if they were followed by a faint /s/ and /z/ when they are followed by /i/.

/kp/ and /gb/ are sometimes simplified to /p/ and /b/, and /p/ and /b/ are replaced by /f/ and /v/ (and vice versa) by people from the north, e.g. Fula and Sara.

/s/ and /z/ may sound more like the "sh" in *shoe* and the "z" of *azure* than the sounds in *soup* and *zoo*. One may even hear a sound like the first consonant of *George* for /z/.

/nz/ may be replaced by /nd/ or it may sound like "nj" in *banjo*.

/h/ may be replaced by a glottal catch (like the catch in English *'m'm* when it means 'no'). Before the vowel /u/ this consonant may be replaced by /w/.

/l/ and /r/ occur in variations of the same word even though these sounds distinguish some words, for example, *mbúlú* 'powder' and *mbúrí* 'oil palm'.

Prenasalized stops (e.g. /mb/) alternate with simple voiced stops (e.g. /b/ or nasals (e.g. /m/). Thus, one can hear the following varieties of the word for 'white man': *mbunzú, munzú, bunzú.*

Vowels

There are 7 oral vowels and 4 nasalized vowels in Sango, as exemplified in the following words:

bí	'night'	*kú*	'to wait'	*fų́*	'to smell'
bé	'middle'	*kó*	'to germinate'	*hǫ́*	'to pass'
bɛ́	'liver'	*kɔ́*	'to pluck'	*hą́*	'to ponder'
		ká	'to sell'	*fę́*	'odor'

Phonetically the vowels are more comparable to the equivalent Parisian French vowels than to English vowels. The student should have very little difficulty with the Sango voewels His principal task will be remembering that they are "pure", not glided, vowels. The speaker of English will be inclined to pronounce Sango *bí* in the same way he does English *bee.* Exercises are provided in later lessons to help him curb this inclination.

Sango vowels have, for all practical purposes, only one pronunciation each. Thus, once one has learned to pronounce /i/, he has learned the proper pronunciation for all of tis occurrences in the language; but when /u/, /o/, /ɔ/, and /i/ occur immediately before or after another vowel (e.g. goe, sioní), they may take on -- respectively -- the quality of /w/ and /y/. As with consonants, there are with vowels also some variations which the student must be prepared for. For example, some people say for 'oil' *mafuta,* others *mafata* or *mafɔta;* the word for 'back' is either *pɛkɔ́*, *pekó*, *pikó*, *pokó*, or *pɔkɔ́*; and vowels next to /r/ are sometimes elided: e.g. *ndá pérére*, *ndápéré*, *ndá pér*, *ndá pré* 'morning'.

When vowels are juxtaposed, one of them may be dropped, but elision occurs rather infrequently and with no apparent pattern. However, some words are more commonly elided than others, e.g. apɛ 'not', tí 'of':

Ala goe na galá (a)pɛ.	'They didn't go to the market'.
Só aɛkɛ da t(í) ála.	'This is their house!'

There seems to be a tendency for town-people to use elided forms more frequently than country-people.

Tones

Sango is a tone language. This means that pitch is used to form words as voicing (the vibration of the vocal chords) and nasalization (the passage of air through the nasal chamber) are. In this respect Sango is unlike English and French but like Chinese and other African languages. Thus, the words in column A are said with a higher pitch on the vowel marked by (´) than those in column B:

	A		B
tó	'to dip up'	to	'to send'
yɔ́	'to bear a load'	yɔ	'to be long'
sambá	'co-wife'	samba	'beer'
sárá	'itch (condition)'	sara	'forked stick'

The number of words contrasted only by tone -- like those above -- are relatively few, yet tone is for all words as much a part of their pronunciation as their consonants and vowels are: thus, duma 'honey beer' has -- in addition to the sounds d, u, m, and a -- two low tones.

There is an intermediate tone which occurs in only six words:

mbī 'I', *kólī* 'man', *wálē* 'woman', *ngágō* 'spinach', *ítā* 'sibling', *ō* sentence particle. This mid tone will not be written.

The tones whcih have been described are level: i.e. there is no significant change up or down during the articulation of a vowel. This is because we have looked only at short vowels. When vowels are long, pitch can glide upwards or downwards, Thus:

'to see	*báa*	[baa ↘]
'real'	*laá*	[taa ↗]

The speaker of English should have no difficulty with the high-low sequence, but the low-high sequence may sound somewhat strange to him. There are only a few such words, however.

Glides may also be noticed between words. Thus:

Lo fa na ála. [*lofanaála*] 'He shows them'.

The difference between *taá* and *na ála* is that hiatus can occur at word division but never within a word; likewise, within a word double vowels are not articulated separately, i.e. as if they were separate syllables. This is just as true when two identical vowels have the same tones; *ngbii* 'for a long time' has a long vowel with low tone and *ngbáá* 'slave' a long vowel with high tone.

Variations

The student should be no more concerned about the varieties of pronunciation than the Centralafricans, and they are not bothered by them at all. A few of the speech patterns (like using /p/ for /kp/) might identify a person's ethnic background, but nobody is stigmatized for his pronunciation. Africans are accustomed to multilingualism and are much more tolerant of speech variations than Americans tend to be. But after all, the spelling *cow* is only a written convention designating a certain animal; it does not indicate any one way of pronouncing the vowel.

There is no "official" way to spell Sango. The Catholic literature uses one system and the Protestant another. If the government publishes anything in Sango, the spelling is ad hoc -- neither Protestant nor Catholic, and never the same from one time to another.

The spelling used in these lessons was arrived at after a careful study of a very large body of spoken material collected from all over the Centralafrican Republic: from all of the major ethnic groups; from men and women, children and adults; from educated and non-educated speakers. It represents, as far as I have been able to determine, what should surely be called "Standard Sango".

Because this orthography utilizes ɛ and ɔ and marks tone, one might call this a "scientific" alphabet. (other African laguages have been popularly written with these symbols, however.) It is, very easy to convert this system to one which Centralafricans -- even those literate in French -- could read.

Remarks about these lessons

In contrast to other African languages, Sango is relatively easy to learn. In fact, with application a student ought to be able to speak the language in about three months. These lessons are organized with this goal in mind. Most of the non-French vocabulary and all of the important grammatical information (i.e. that which accounts for most of the Sango material so far observed) is presented here. The only thing which is required of the student therefore is a mastery of this material, and mastery will come from practice. This is the reason why so much drill is provided.

The grammatical material is graded to some extent. That is, an attempt was made to present the easier and more common constructions first. It was also desirous to avoid having something appear without a grammatical or lexical explanation, but this goal could not be attained. The principal reason is that the grammatical notes and drills are not based on the conversations. If the conversational material were to illustrate grammar, it would have had to be written by myself. But I considered it more important that the conversations be spontaneous and entirely African than that they be pedagogically oriented.

The conversations were obtained in the following way. After having determined what major kinds of real-life situations I wanted covered, those that the American in central Africa might find himself in, I invented specific situations to illustrate them. Once in the recording studio (actually a listening booth in the library of the USIS headquarters in Bangui), I would describe the situation to my assistants. From this point on, they were on their own. Sometimes we did the same topic two or three times with slight variations. These recordings were then transcribed and the best of them are included in these lessons. Several criteria were used in the selection, but there is no need to mention them here. Suffice it to say that there are reasons and many things beyond my control for the fact that there are more female participants than male and that the subjects covered in the conversations are not as widely representative as they might be.

Some of the material in these lessons was prepared while I was in the Central African Republic, June through September of 1966, but most of the work was done in Leiden, Holland during the following academic year. All of the material has been checked with one Centralafrican and some of it with more than one.

These lessons represent a better knowledge of Sango on my part. A few things which still puzzled me when my Grammar was written were cleared up and I learned new words and idioms in listening (to the radio and to people everywhere) and talking with people.

The chief limitation which these lessons have is that they have not yet been tested in their entirety. (They profited, however, from an opportunity to teach a group of Operation Crossroads volunteers and some missionaries at different times.) Without doubt they will be altered after they are once put to use.

These lessons differ from much contemporary language-learning material in African languages in containing a considerable amount of extensive portions of connected discourse. Their purpose is to help the student to understand and produce stretches of speech longer than the sentences found in the dialogues. This is, after all, everywhere the function of language; but because Sango depends so heavily on syntax (i.e. groups of words) to convey what other languages achieve, for example, by affixation, the inclusion of connected discourse is doubly important.

There is very little else on the language other than these lessons. The only commercially-published work is my Grammar of Sango (The Hague: Mouton and Co., 1966). References to that work are made in these lessons as follows: 6.20. In addition, there are the two works by Charles R. Taber: Dictionary of Sango

(Hartford, Conn.: Hartford Seminary Foundation, 1965), prepared under a contract with the U.S.Office of Education for limited distribution; *French Loan Words in Sango: A Statistical Analysis of Incidence* (unpublished M.A. Thesis, Hartford Seminary Foundation, 1964). Taber's doctoral dissertation, *The Structure of Sango Narrative* (Hartford Seminary Foundation, 1966), is an important study because of its analysis of the semantics of Sango, but it is not directly useful in learning the language. The whole Bible is published by the British and Foreign Bible Society (London), and there is a Roman Catholic *Missel*.

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A great indebtedness is likewise owed the Afrika-Studiecentrum whose guest I was, as a research scholar, during the academic year 1966-67. The administration was unstinting in making available to me all of its facilities in Leiden.

During the time when I was in the Central African Republic I was assisted in all kinds of ways by members of the Brethren Foreign Missionary Society. The help came both officially and informally.

By being able to reside at the mission's headquarters in Bangui my work was made immeasurably more efficient; I was also able to carry on my work in the heart of the Sango-speaking area. When it is recognized that I have been critical of some forms of Sango as it is used by Protestant missionaries, the depth of the graciousness of these missionaries, my one-time colleagues, must be appreciated. Special mention must be made of the Field Superintendents, Robert Williams and his successor Marvin Goodman, andthose who were in a special way our hosts, Mr. and Mrs. Roy Snyder and Mr. and Mrs. George Cone. I say "our hosts" because my family shared part of this experience with me.

Many Centralafricans contributed directly or indirectly to this project, for it was their language, after all, that I was studying. But a list of names serves little purpose without a commentary. I can only mention, therefore, the two who worked with me for the longest periods of time, recognizing that the others were equally well-motivated and unreserving in their cooperation. These are Mssrs. Joseph Ndomalé, now serving as regional representative for the American Bible Society, and Julien Nam-kpea. The latter worked with me in Leiden from January to June, 1967.

LESSON ONE

CONVERSATION

Bárángó zo 'Greeting people'

1A	Bara o.	'Hello'.
2B	Merci; bara míngi o.	'Thanks; many greeting'.
3A	Mɔ lángó nzoní?	'Did you sleep well?'
4B	Ęę, mbī lángó nzoní.	'Yes I slept well'.
5A	Ka ázo tí da tí mɔ kóé alángó nzoní ngá?	'And did everybody in your house sleep well too?'
6B	Ęę, ála kóé alángó nzoní.	'Yes, they all slept well'.
	Mɔ goe na ndo wa laá.	'Where are you going there?'
7A	Mbī goe tí báa Jean.	'I'm going to see John'.
8B	Tongana mɔ kíri, mɔ bara wále tí mɔ na mbī o.	'When you return, greet your wife for me'.
9A	Mbī goe tí mbī awe o.	'I'm on my way now'.
10B	Merci, mɔ goe nzoní o.	'All right, so long'.
11A	Dutí tí mɔ nzoní o.	'So long'.

GRAMMATICAL NOTES

Exchanging social amenities. Formulas for exchanging social amenities are given below; at least one response is appropriate to one of the first statements. The parenthetical o is a mark of politeness, friendliness, intimacy, etc. and can be omitted without insult. Each of the responses in the second and third sets of formulas can be preceded by the interjectional mark of agreement ęę which sounds

like a lenghtened form of the vowel in English *can*. (It shall be written *Ɛ̨ɛ̨* when it occurs first in a sentence.) It is very commonly used in conversations not only for assent but also for a feedback signal.

	Statement	Response
1.	*Mbī bara mɔ míngi (o).* 'I greet you much'.	*Mbī bara mɔ ngá (o).* 'I greet you much also'.
2.	*Mbī bara mɔ ká (o).* 'I greet you over there'.	
3.	*Bara míngi (o).* 'Many greetings'.	*Merci (o).* 'Thank you'.
4.	*Bara o.* 'Greetings'	*Míngi (o).* 'Many of them'.
5.	*Bara ma.* 'Greetings'.	*Bara o.* 'Greetings'.
6.	*Mbī bara ála (o).* 'I greet you (plural).	*I bara mɔ ngá (o).* 'We greet you also'.

7.	*Mɔ ɛkɛ séngé?* 'Are you all right?'	*Mbī ɛkɛ séngé.* 'I'm all right'.
8.	*Mɔ ɛkɛ da?* 'Are you there?'	*Mbī ɛkɛ* (*da*) 'I am'.
9.	*Mɔ ɛkɛ?* 'Are you (all right)?'	*Mbī ɛkɛ.* 'I am'.
10.	*Mɔ ɛkɛ nzoní?* 'Are you well?'	*Mbī ɛkɛ nzoní.* 'I am well'.

	Statement	Response
11.	Mɔ lángó nzoní? 'Did you sleep well?'	Mbī lángó nzoní. 'I slept well'

	Statement	Response
12.	Mbī goe tí mbi (o). 'I'm going'.	Goe nzoní (o). 'Go well (said by person remaining)'.
13.	Dutí nzoní (o). 'Stay well (said by person taking leave)'.	
14.	Goe nzoní (o). 'Go well'.	Dutí nzoní (o). 'Stay well'.

Terms of address. The following terms are used in greetings, being placed at the beginning or end of the sentence. The expression tí mbī 'my' is optional with the first four terms; the others are less frequently possessed.

íta 'sibling, cousin, friend'

babá 'father, senior man'

mamá 'mother, senior woman'

mɛ́rɛngɛ́ 'child'

aú 'uncle (specifically father's brother)'

nɔ́kɔ́ (or nɔ̃kɔ̃) 'uncle (specifically mother s brother)'

mbunzú (or munzú, bunzú) 'white man'

patron 'boss'

camarade 'friend'

kɔ́li 'man

wále 'woman'

madame general term irrespective of marital status

monsieur

Some of these terms are used in an extended sense when the implied relationship does not in fact exist. Thus, aú can be used of any male as a term of respect and intimacy. The terms madame and monsieur are also used in polite speech to replace the pronoun mo 'you': e.g. Madame aɛkɛ séngé? 'Is Madame (i.e. are you) all right?'

CULTURAL NOTE

It is rare that a greeting is ignored by Africans. An American, if he forgets to say at least Bara o upon meeting someone, may be surprised at hearing himself greeted with an outstretched hand after business has already been discussed.

Greetings are almost always accompanied by handshakes. This practice is very much like that of the French, from whom it may have been learned, but very much different from the American practice. It is better to be overscrupulous about handshaking than not.

Handshaking may have been learned from the French, but its form is considerably different. If one is on good terms with a Centralafrican, the handshakes may be a long one: after the initial clasp, the hands are drawn apart rather slowly. Older people and young people who have been reared in the country may also indicate respect by putting their left hand over the other's right hand, that is, they will gently clasp one's right hand between their two hands. Another sign of respect is to shake one's hand while placing the left hand on one's right forearm. This and the preceding may be accompanied by a slight stooping or squating motion.

There is a special kind of handshake which is used by close friends. After the initial handshake one person rotates his palm foreward so that the other person's thumb is between his own thumb and index finger; he then releases his grasp and the other person does the same. This may be done two or three times.

GRAMMATICAL DRILLS

Drill 1

Greetings. Students can practice using the possessive phrases *tí mbī* 'my' and *tí mɔ* 'your', the subject marker *a-*, and the third person singular pronoun *lo* 'he, she' in the following way: One student says either *Mbī bara mɔ* or *Mbī bara ála*, addressing one or more persons, as the case may be; another student then addresses the same party with a sentence in the third person. Thus:

Mbī bara mɔ.

Madame abara mɔ.

Patron tí mɔ abara mɔ.

Ita tí mbī abara mɔ.

Drill 2

Indentifying people. Using the terms of address provided above and other appropriate titles in French, practice identifying people and their work or relationship to the speaker or others. There is a way to make Sango equivalents of agent nouns, instead of using the French word as with *cuisinier*, but this device is treated in a later lesson.

After the question, provide a name from real life:

Ita tí mɔ aɛkɛ zo wa.

'Who is your brother?'

Ita tí mbī aɛkɛ Robert.

'My brother is Robert'.

Babá tí mɔ aɛkɛ zo wa. ....

Mamá tí mɔ aɛkɛ zo wa. ....

Patron tí mɔ aɛkɛ zo wa. ....

Kɔ́li tí mɔ aɛkɛ zo wa. ....

Wále tí mɔ aɛkɛ zo wa. ....

Maître tí mɔ aɛkɛ zo wa. ....

Directeur tí mɔ aɛkɛ zo wa. ....

Cuisinier tí mɔ aɛkɛ zo wa. ....

Infirmier tí mɔ aɛkɛ zo wa. ....

Continue using this exercise by replacing tí mɔ by tí ála 'your (pl.)', tí lo 'his, her', and tí í 'our'.

PHONOLOGICAL DRILLS

Drill 1

Listen to the difference between Sango /u/ and English /uw/ or /iw/:

kú	'to wait'	coo
lú	'to plant'	loop
dú	'hole'	do
fú	'to sew'	fool
hú	'to breathe'	who
mú	'to take'	moo
yú	'to wear'	you

Practice making the following words with /u/:

burú	'dry season'
fuku	'flour'
fúru	'to mix things'

gúgú	'mushroom'
gúrú	'smoke'
kutu	'thousand'
kutukutu	'automobile'

Drill 2

Listen to the difference between Sango /o/ and English /ow/:

tó	'to dip'	tow
só	'this'	sew
lo	'he'	low
kombá	'guinea fowl'	comb
pópó	'middle'	pope

Practice pronouncing the following words with /o/:

bóndó	'sorghum'
póró	'skin'
toto	'to cry'

Drill 3

Listen to the difference between Sango /ɔ/ and English /ɔ/:

tɔ́	'to cook'	taught
kɔ́	'to pluck'	caught
sɔ	'to hurt'	sought
yɔ	'to be long'	yaw
wɔ́kɔ	'to be soft'	walk
mɔ	'you'	moth
lɔ́sɔ	'rice'	lost

Practice pronouncing the following words with /ɔ/:

bɔngɔ́	'cloth'

dɔ́dɔ́	'dance'
dɔrɔkɔ	'to butcher'
fɔnɔ	'to wander'
gɔgɔrɔ	'granary'
gɔzɔ	'manioc'
hɔ́tɔ́	'mountain''
kɔ́ndɔ	'chicken'
kɔnɔ́	'hippopotamus'
kɔ́tɔ́rɔ́	'village'

Drill 4

Practice making the back vowels /u,o,ɔ/. First repeat the words in columns and then in rows.

kú	tó	tɔ́
fú	só	sɔ
lú	lo	lɔ́sɔ́
mú	pópó	wɔ́kɔ
kutu	kombá	kɔ́ndɔ
burú	bóndó	bɔngɔ́
gúrú	toto	hɔ́tɔ́ (or hɔ̨́tɔ̨́)
fuku	póró	kɔ́tɔ́rɔ́

LESSON TWO

CONVERSATION

1. Yí kóé aɛkɛ séngé 'Everything's fine'

1A	Bara o, íta.	'Greetings, Friend'.
2B	Bara míngi.	'Many greetings'.
3A	Mɔ ɛkɛ nzoní?	'Are you all right?'
4B	Ȩɛ̧, mbī ɛkɛ nzoní.	'I'm fine'.
5A	Amérengɛ́ tí mɔ aɛkɛ nzoní?	'Are your children all right?'
6B	Ala kóé aɛkɛ séngé.	'They are all fine'.
7A	Kɔ́li tí mɔ aɛkɛ séngé?	'Is your husband all right?'
8B	Lo kóé, lo ɛkɛ.	'He too is all right'.
9A	Yí tí da tí mɔ aɛkɛ séngé?	'Are the things in your house all right?'
10B	Yí kóé aɛkɛ séngé.	'Everything is all right.

2. Mbi ɛkɛ Américain 'I'm an American'

1A	Mbunzú, bara ma.	'White Man, greetings'.
2B	Míngi.	'Many of them to you'.
3A	Mɔ lóndó na ndo wa laá.	'Where have you come from?'
4B	Mbī lóndó na kɔ́tɔ́rɔ́ tí mbī apɛ?	'Haven't I come from my village?'
5A	Kɔ́tɔ́rɔ́ tí mɔ ní aɛkɛ na ndo wa.	'Where is your village?'
6B	Kɔ́tɔ́rɔ́ tí mbī aɛkɛ Amérique.	'My country is America.'

7A	Andáa, mɔ ɛkɛ Américain?	'So you're an American?'
8B	Ɛ̰ɛ̰.	'Yeah'.
9A	Mɔ lángó fadesó na ndo wa.	'But where are you staying now?'
10B	Mbī lángó na da apɛ?	'Don't I sleep in a house? (said in jest)'.
11A	Mais, da ní aɛkɛ na ngonda?	'But is the house in the bush?'
12B	Aɛkɛ na ngonda apɛ o. Aɛkɛ gí hôtel.	'It's not in the bush. It's a hotel.
13A	Tongasó ma.	'That's how it is'.

GRAMMATICAL NOTES

Possession (5.32.23; 5.61.10). Three different constructions are covered by the term "possession". They are:

Só aɛkɛ kóbe tí lo.	'This is his food'.
Lo ɛkɛ na kóbe.	'He has food (lit. he is with food)'.
Kóbe aɛkɛ na lo.	'He has food (lit. food is with him)'.

The connective tí indicates belonging of a more permanent nature while ɛkɛ na 'be with' indicates having. Other uses of tí will be discussed elsewhere.

When tí precedes a vowel elision takes place. The most common occurrence is with the vowel /a/. Thus: mbétí t'ála [mbɛ́tí tála] 'their book'.

Personal pronouns (7.11). The personal pronouns used in direct discourse, are the following:

mbī	'I'	í, é	'we'
mɔ	'you(sing.)'	ála	'you(pl.)'
lo	'he, she'	ála	'they'

These occur in every position a noun would occur in, i.e. independently, as subjects, and as objects of verbs and connectives. These are the only shapes in which they occur grammatically. That is, there is no distinction, for example, between a subjectival 'he' and objectival 'him'. There are, however, pronunciation variants: e.g. ála and ára; mɔ, ma, and mɛ. These should pose no difficulty in comprehension.

As a third person singular subject of a verb, personal or impersonal, there is also the subject marker a-. This is treated in a later lesson.

The pronoun mbī is often omitted as the subject of short sentences: (Mbī) hínga? 'Do I know?' (Mbī) hínga tí mbī apɛ 'I don't know.'

The equivalent of English possessive adjective forms, e.g. mine, consists of a possessive construction: tí mbī.

The horizontal bar over the vowel in mbī indicates mid tone. That is, in a given context the word mbī is pronounced somewhere between í and lo in pitch. A drill is provided in a later lesson. The mid tone mark will be written for a few lessons; thereafter the student is expected to remember the tone of mbī.

GRAMMATICAL DRILLS

Drill 1

Practice in using possessive constructions. First keep the answer constant and change the question by replacing the noun. Then keep the question constant and change the answer by replacing the possessor.

Question		Answer	
Só aɛkɛ mbɛ́tí tí zo wa.		Só aɛkɛ mbɛ́tí tí mbī.	
'Whose book is this?'		'That is my book'.	
'This is whose book?'		.....lo	'his'
fuku	'flour'	.....í	'our'
gúgú	'mushrooms'	.....ála	'their'
kéké	'wood'	.....íta tí mbī	'my brother'
péré	'grass'		
sɛmbɛ́	'dish'		

Drill 2

Using the nouns from the preceding exercise, practice making the following sentences until fluency has been developed.

Mbɛ́tí tí mɔ lo só.	'This one is your book'.
Mbɛ́tí tí mɔ laá.	'Here is your book'.
Mbɛ́tí tí mɔ (aɛkɛ) ɔ́kɛ.	'How many books do you have? (lit. books of you are how many?)'
Só (aɛkɛ) nginza tí mɔ apɛ.	'This is not your book'.
Mbɛ́tí tí mɔ (aɛkɛ) na ndo só.	'Your book is here'.
Mbɛ́tí tí mɔ (aɛkɛ) ká.	'Your book is over there'

Mbɛ́tí tí mɔ (aɛkɛ) gí só.	'This is the only book you have'.
(Só aɛkɛ) mbɛ́tí tí mɔ tongana yɛ̧.	'This is indeed not your book (lit. this is your book how)'.

Drill 3

Learn to ask and answer the following questions. The meanings of these sentences should be clear now from the previous exercises. The use of laá is explained in a later lesson; mbi laá might be translated 'it's me'.

Question	Answer
1. Babá tí lo (aɛkɛ) zo wa. 'Who is his father?'	Mbī laá, mbī ɛkɛ babá tí lo. 'Me, I'm his father'.
2. Mamá tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ mamá tí lo.
3. Mérɛngɛ́ tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ mérɛngɛ́ tí lo.
4. Patron tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ patron tí lo.
5. Kɔ́li tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ kɔ́li tí lo.
6. Wále tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ wále tí lo.
7. Directeur tí lo (aɛkɛ) zo wa.	Mbī laá, mbī ɛkɛ directeur tí lo.

Drill 4

Indentify people by asking the question Só (aɛkɛ) zo wa 'Who is this?' (lit. 'this is what person)'. The answer to this question takes the form Só (aɛkɛ) íta tí mbī 'This is my friend'. Practice answering this question with the following sentences (and others that the student can make up); replace tí mbi by tí í, tí lo 'his, her'; and tí ála 'their'.

1. Só (aɛkɛ) babá tí mbī.
2. Só (aɛkɛ) mamá tí mbī.
3. Só (aɛkɛ) mérɛngɛ́ tí mbī.
4. Só (aɛkɛ) aú tí mbī.
5. Só (aɛkɛ) nɔ́kɔ́ tí mbī.
6. Só (aɛkɛ) patron tí mbī.
7. Só (aɛkɛ) kɔ́li tí mbī.
8. Só (aɛkɛ) wále tí mbī.
9. Só (aɛkɛ) directeur tí mbī.

The sentences above would be appropriate in answering the question Só (aɛkɛ) zo wa ká 'Who is that?'

Drill 5

Identifying ownership. Use kinship terms and titles to practice identifying ownership. The question is Só (aɛkɛ) tí zo wa 'Whose is this?' (lit. 'this is of what person?'). The answer takes the form of Só (aɛkɛ) tí babá tí mbī 'This is my father's'.

1. Só (aɛkɛ) tí íta tí mbī.
2. Só (aɛkɛ) tí mamá tí mbī.
3. Só (aɛkɛ) tí patron tí mbī.
4. Só (aɛkɛ) tí kɔ́li tí mbī.
5. Só (aɛkɛ) tí wále tí mbī.
6. Só (aɛkɛ) tí aú tí mbī.
7. So (aɛkɛ) tí directeur.
8. So (aɛkɛ) tí maître.
9. Só (aɛkɛ) tí makunzi.

10. Só (aɛkɛ) tí Sous-préfet.

11. Só (aɛkɛ) tí Le Maire.

After having acquired fluency with these affirmative sentences, the student should go on to practice negative ones. The question can take the form of Só (aɛkɛ) tí íta tí mɔ? 'Is this your brother's?' and the answer would be Só (aɛkɛ) tí íta tí mbī apɛ.

PHONOLOGICAL DRILLS

The vowels /i, e, ɛ/.

Drill 1

Practice making the front vowels /i, e, ɛ/. First repeat the words in columns, then in rows.

bí	bé	bɛ́
zí	zé	zɛ
li	lé	lɛkɛ
gí	ge	gɛrɛ́
kíri	kéké	vɛkɛ́
tiri	kété	pɛtɛ
bírí	péré	gɛnɛ

Drill 2

Listen to the difference between Sango /i/ and English /iy/:

bí	'night'	be
li	'head'	lea
sindi	'sesame'	Cindy

Practice pronouncing the following words with /i/:

bírí	'yesterday'
gígí	'outside'

kíri	'to return'
kíríkiri	'crooked'
míngi	'much'
píndírí	'embers'
tiri	'to fight'

Drill 3

Listen to the difference between Sango /e/ and English /ey/:

bé	'center'	bay
lé	'eye'	lay
ge	'here'	gay
sé	'to be bitter'	say

Practice pronouncing the following words with /e/:

bébé	'roofing grass'
dede	'animal horn'
kéké	'tree'
kété	'small'
péré	'grass'

Drill 4

Listen to the similarity between Sango /ɛ/ and English /e/:

bɛ̌	'liver'	bet
mɛ́	'ear'	met
mɛnɛ	'to swallow'	men
pɛtɛ	'to crush'	pet

Practice pronouncing the following words with /ɛ/:

gɛnɛ	'visitor'
gɛrɛ́	'foot'

lɛkɛ	'to fix'
mɛ́nɛ́	'blood'
sɛmbɛ́	'dish'
tɛ́rɛ́	'body'
pɛ́mbɛ́	'teeth'

LESSON THREE

CONVERSATION

1. Mbunzú aɛkɛ yɛ̧ 'What is a mbunzú?'

1A	Mbī bara mɔ, Mbunzú.	'I greet you, White Man'.
2B	Mbī bara mɔ nzoní. Mais, "mbunzú" ayí tí tenɛ yɛ̧.	'I greet you well. But what does "mbunzú" mean?'
3A	"Mbunzú" só atenɛ, mɔ ɛkɛ zo vurú.	"Mbunzú" means that you are a white man'.
4B	Tí mɔ, mɔ ɛkɛ tí mɔ zo yɛ̧.	'What about you, what are you?'
5A	Tí mbī, mbī ɛkɛ zo vɔkɔ́ ma.	'Me, I'm an African'.
6B	Tɛ́nɛ́ apɛ; í kɔ́ɔ́, í ɛkɛ zo apɛ?	'There's no difference, aren't we all people?'
7A	Taá tɛ́nɛ́. Président Boganda atenɛ, "Zo kɔ́ɔ́ zo".	'That's right. President Boganda said, "All people are human beings"'.
8B	Tongasó ma. I ɛkɛ íta apɛ?	'That's how it is. Aren't we brothers?'
9A	Mɛ́nɛ́ kɔ́ɔ́ lége ɔ́kɔ apɛ?	'Isn't all blood the same?'
10B	Yí ní laá.	'That's it'.

2. Mɔ gá lá wa 'When did you arrive?'

1A	Bara o, Mbunzú.	'Greetings, White Man'.
2B	Bara míngi, íta.	'Many greetings, Brother'.
3A	Mɔ gá lá wa.	'When did you come?'
4B	Mbī gá bírí.	'I came yesterday'.

5A	Mɔ ga na ndo só tí sára yɛ̧.	'What did you come here to do?'
6B	Mbī gá tí fɔnɔ na yá tí kɔ́tɔ́rɔ́.	'I came to stroll in the village'.
7A	Mɔ gá tí fɔnɔ na kɔ́tɔ́rɔ́ tí í ma?	'So you came to stroll in our village?'
8B	Ȩɛ̧.	'Yeah'.
9A	Mɔ yí tí dutí na í?	'Have you came to stay with us?'
10B	Mbī má apɛ.	'I don't understand'.
11A	Mbī tɛnɛ, mɔ gá tí sára kɔ́tɔ́rɔ́ na í?	'I said, did you come to live with us?'
12B	Ȩɛ̧, Mbī gá tí dutí kété.	'I've come to stay a while'.
13A	Nzoní.	'Fine'.

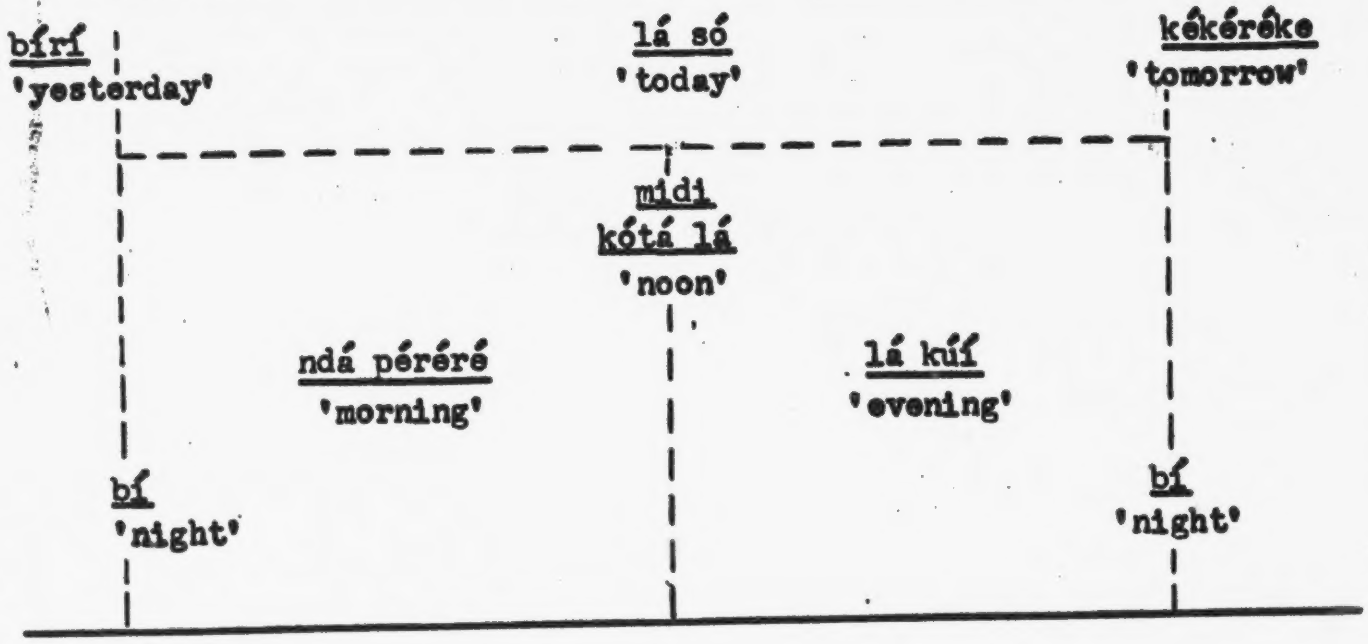
GRAMMATICAL NOTES

Measured time (5.32.23). Temporal expressions are very much like locative ones, i.e. they consist of the connective na and a noun phrase: Fadé í bɔ́ngbi na bí. 'We'll meet at night'.

In some constructions the connective is not used (e.g. Nzɛ ɔ́kɔ sí fadé mbī goe. 'One more month and then I'll go', but these do not need special treatment. The expressions which are never introduced by na are bírí 'yesterday', lá só 'today', kékéréke 'tomorrow', and lá kóé 'always'.

Some of these temporal expressions are phrases: for example, lá só 'this sun' and kɔ́tá lá 'big sun'. Ndá péréré should perhaps be written as one word because péréré does not occur except in this phrase; however, ndá does occur in the expression ndá adé 'morning came' where it is the subject of the verb *dé*. *Lá kúí*, also pronounced *láá kúí*, 'sun died (that is, set)'.

A sequence of days is divided as in the following diagram:


bírí
'yesterday'
lá só
'today'
kékéréke
'tomorrow'
midi
kótá lá
'noon'
ndá péréré
'morning'
lá kúí
'evening'
bí
'night'
bí
'night'

The adjunctive *mbéní* can be added to make *mbéní bírí* 'day before yesterday' and *mbéní kékéréke* 'day after tomorrow'. Beyond that one uses the expression *sára lángó* (followed by a number) in a way which is equivalent to English *(two) days ago:* *Da ní awe sí asára lángó otá*. 'The house was finished three days ago'. (lit. house is finished it does three days). French names of days are also used: *Da ní awe na mercredi*. 'The house was finished on Wednesday'.

Other time words are *dimanche* 'week', *nzɛ* 'month', and *ngú* 'year'. They are modified as follows:

nzɛ só ahǫ́ awe	*yá tí nzɛ só*	*nzɛ tí pɛkɔ́*
'last month'	'this month'	'next month'

Literally, these are translated: 'month which has passed', 'belly of this month', and 'month of back'.

In giving the day of the month one says, for example, *na lángó balé ɔ́ko tí nzɛ tí Septembre* 'on the 10th of September'. This expression is drilled in a later lesson.

CULTURAL NOTE

Asking for names. In the traditional Centralafrican society, names are not used in the same way they are in our own society. People used to change their names, sometimes rather informally but also formally at circumcision; because of previous deaths, a child might go for one or two years without a name; elderly people sometimes come to be known only by the names of their children (*babá tí Faradɔká* 'the father of Faradɔká'), etc. Most people now have two names -- an African name (*éré tí kɔ́tɔ́rɔ́* 'village name') and a European name (*éré tí Nzapá* 'God's name' or *éré tí mbunzú* 'white man's name'). The African name might not look like one in writing or even sound like one, since there is a strong tendency to Europeanize them. Thus *Wesé* might be spelled *Quesset*.

The adoption of surnames is not yet uniform in practice. Most people have two names (although a country man may not know his wife's European name), but all the names in a single family can be different. More and more Africans are taking family names, sometimes even having this done legally. However, it is impossible sometimes to know which of his two names a Centralafrican considers his surname if he has not been very much influenced by Western culture. One person might write his name *Jean-Paul Faradoka* and another person *Faradoka Jean-Paul*. It is the French practice of putting surnames first, capitalized, that has led to this difference. They would write the name thus: *FARADOKA Jean-Paul*.

With people who have had several years of formal education in French one can be rather frank about getting information about names

-- asking questions as one would, with the same courtesy, in our own or in French society -- but it is better to be less direct in dealing with village people. Names can more easily be obtained from a third person. To avoid embarrassing villagers one should avoid insisting on making a difference between first and surnames.

GRAMMATICAL DRILLS

Drill 1

Practice in using temporal expressions.

1. Mɔ sí lá wa. 'When did you arrive?'	Mbī sí bírí.
2. Mɔ má ténɛ́ ní lá wa. 'When did you hear the news?'	Mbī má lá só.
3. Mɔ báa lo lá wa. 'When did you see him?'	Mbī báa lo bírí na ndá péréré.
4. Mɔ wara mbɛ́tí tí lo lá wa. 'When did you receive his letter?'	Mbī wara na yá tí nzɛ só.
5. Ita tí lo akúí lá wa. 'When did his brother die?'	Lo kúí na ngú tí kózo ní.
6. Babá tí lo akúí lá wa. 'When did his father die?'	Lo kúí na ngú só ahɔ́ awe.
7. Ala nzí vélo tí mɔ lá wa. 'When did they steal your bicycle?'	Ala nzí lá só na kóta lá.
8. Mɔ yí tí goe lá wa. 'When do you want to go?'	Mbī yí tí goe kêkéréke.

9. Fadé ála sára matánga ní lá wa. 'When will they have (lit. make) the party?'	Fadé ála sára na dimanche tí pɛkɔ́.
10. Fadé asára examen lá wa. 'When will the examinations be taken (lit. do examination)?'	Fadé asára na nzɛ tí pɛkɔ́.
11. Fadé lo sí lá wa. 'When will he arrive?'	Fadé lo sí na lá kúí.

Drill 2

Use the following sentences in asking each other's names in the classroom. Use either Éré tí mɔ yɛ̨ (literally 'name of you what?') or Éré tí mɔ zo wa ('name of you person who?') for 'What is your name?' The letters "A", "B", and "C" stand for three different people.

A. Eré tí mɔ zo wa.
B. Eré tí mbī -----.
A. (to C). Eré tí lo zo wa.
C. Eré tí lo -----.

Drill 3

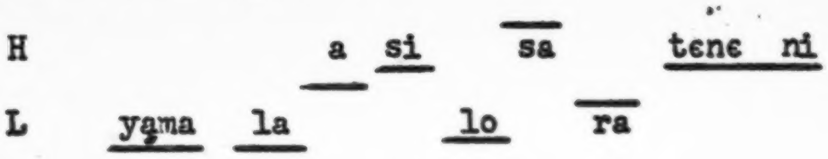
Practice in the use of the negative, ní and possessive tí. Develop fluency by replacing mbɛ́tí by other nouns.

Question	Answer
Mbɛ́tí só aekɛ tí mɔ?	Mbɛ́tí ní aekɛ tí mbī apɛ; aekɛ tí lo.
'Is this your book?'	'The book is not mine; it is his.'

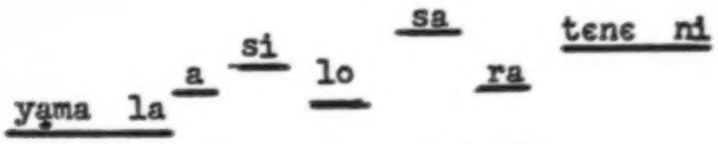
... wále tí mbī	'my wife's'
... mérɛngɛ́ tí mbī	'my child's'
... ála	'theirs'
... íta tí lo	'his brother's'
... wále tí lo	'his wife's'
... mérɛngɛ́ tí lo	'his child's'

PHONOLOGICAL DRILLS

Tones. Each vowel in Sango must be said with high, mid, or low pitch, but this does not mean that the pitch differences are either absolute or constant. There is therefore no value in representing tone musically, and a chart like the following unrealistically portrays the levels of pitch:



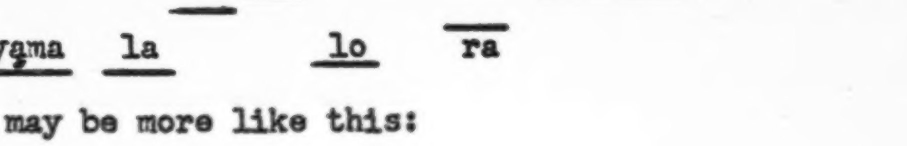
The pitch levels may be more like this:



yạma laá sí lo sára tɛ́nɛ́ ní

'It's the meat he's talking about'.

Notice that the vowels marked by phonemic high tone with the acute accent mark are not on the same level and that lo, which has phonemic low tone, is at the same level as the syllable a of laá which is phonemically high. These levels can be represented quite easily by making a continuous line through an utterance as illustrated:



In this way the student can mark as many levels as he hears. If he has difficulty in perceiving differences of levels, he can still use this device as a visual reminder of when to raise and lower pitch. The various levels of high and low tones are determined in part by the contiguous tones, by position in the sentence, by stress, by the emotional state of the speaker, etc. Specific rules can not be given for all of the variations; all that one needs to know is that a "high tone" must be (1) higher than a "low" would be in that position and must be (2) higher than a contiguous low.

Tone drills should generally be done with a language assistant of the student's own sex. A great difference of absolute pitch in the speech of males and females can cause considerable difficulty. Although pitch is important in the Sango language -- in some cases even distinguishing pairs of words (e.g. fa 'to show' and fá 'to cut') -- one must avoid a sing-song voice when doing the tone drills. Do not sing the words; speak them.

Drill 1

Developing control of tone. Replace the first word in each list by all the others, maintaining a more or less constant level of pitch. (This is called a "monotony drill".) Avoid stressing one syllable more than the others. After control has been acquired for each list, select words from all four lists.

yąma ní	'the meat'	yáká ní	'the garden'
zo	'person'	yá	'insides'
susu	'fish'	tɛ́rɛ́	'body'
samba	'beer'	tɛ́nɛ́	'affair'

mafuta	'oil'	pémbɛ́	'teeth'
makala	'fritter'	kɔ́tɔ́rɔ́	'village'
li	'head'	yángá	'edge'
fɔndɔ	'plantain'	pórɔ́	'skin'
gɔzɔ	'manioc'	mɛ́	'ear'
zɛmbɛ	'knife'		

pápa ní	'the sandal'	bɔngɔ́ ní	'the cloth'
sése	'land'	vɛkɛ́	'okra'
mápa	'bread'	babá	'father'
mángo	'mango'	mamá	'mother'
mánga	'tobacco'	likongɔ́	'spear'
lɔ́sɔ	'rice'	sambá	'co-wife'
kɔ́ndɔ	'chicken'	sakpá	'basket'
kámba	'rope'	sɛmbɛ́	'dish'
		yoró	'medicine'

Drill 2

This drill is based on a frame where silence precedes the noun and a high tone follows it:

Silence		High

Supplementary drills can be made with the same frame using other words and phrases:

yąma tí lo	'his meat'
yąma tí ála	'their meat'
yąma míngi	'much meat'

yąma ɔ́kɔ	'one animal'
yąma só	'this meat'
yąma kóé	'all the meat'

LESSON FOUR

CONVERSATION

1. Lɔ́ndɔ́ngɔ́ na ngú 'Coming from the river'

1A	Bara, íta.	'Greetings, Friend'.
2B	Bara míngi o.	'Many greetings'
3A	Mɔ ɛkɛ goe sɔ́ na ndo wa sɔ́, íta.	'Where are you going here?'
4B	Ita, mbī ɛkɛ goe sɔ́ gí na yá tí da.	'Friend, I'm on my way into the house'.
5A	Na yá tí da tí mɔ̨?	'Into your house?'
6B	Ɛ̨ɛ̨.	'Yes'
7A	Mɔ lɔ́ndɔ́ sɔ́ na ndo wa.	'Where are you coming from?'
8B	Ita, mbī lɔ́ndɔ́ sɔ́ gí na légo tí ngú.	'Friend, I'm just coming from the path to the water'.
9A	Tí ngú?	'To the water?'
10B	Ɛ̨ɛ̨.	'Yes'
11A	Mɔ goe tí tɔ́ ngú?	'Did you go to draw water?'
12B	Ɛ̨ɛ̨	'Yes'
13A	Na ngú aɛkɛ na pɛkɔ̨́ tí da tí mɔ apɛ?	'And don't you have water behind your house?'
14B	Aɛkɛ apɛ.	'There is none'.
15A	Mɔ sára dú tí ngú apɛ, íta?	'Haven't you made a well, Friend?'

16B Ita, mbī sára apɛ. 'Friend, I haven't made one'.

NOTES ON THE CONVERSATION

3A. só -- This word is not easily translated when it is used as it is here (twice) and in 4B, 7A, and 8B. It suggests the idea 'what is apparent, here before one's eyes', and although the word 'here' can sometimes be used to translate it, very often it is left untranslated. It is, however, as typically Sango as are the small words used in colloquial German and Dutch.

14B. Notice how questions are answered with a small predication.

15A. dú tí ngú -- lit. 'hole of water'.

GRAMMATICAL NOTES

Locative expressions (5.32.21; 11.13). Locative expressions are introduced by na as illustrated in the following examples. Unlike English prepositions, where location is somewhat specific (in, on), Sango na simply introduces nouns with locative meaning. It is convenient to designate some of these nouns as "prepositional nouns" (see below). For example:

1. Lo bi na sése. 'He threw (it) down'.
2. Ala bóngbi na gígí. 'They meet outdoors'.
3. Lo ngbá na kɔ́tɔ́rɔ́. 'He's still in the village'.
4. Ala dɔ́ dɔ́dɔ́ na kɔ́tá lá. 'They're dancing in the sun'.
5. Yɛ afų́ na ndo só. 'What smells here?'
6. Ala fɔnɔ na ndo wa. 'Where do they roam around?'
7. Lo ɛkɛ na da. 'He's at home'.
8. Lo goe na ngonda. 'He went to the bush'.
9. Mbī báa lo na ndúzú. 'I see him op there'.

Prepositional nouns (5.32.21; 5.61.16; 4.21.10). There is a group of nouns which is used to specify the location of an object with respect to another object. This is accomplished by making a possessive phrase: *na li tí da* 'on top of the house (lit. head of house)'. In the following list both the literal and prepositional translations are given. Notice that *ndó* meaning 'top' has high tone, whereas *ndo* 'place' has low tone.

li	'head'	'on top of, at the end of'
pekó	'back'	'behind'
téré	'body'	'beside'
yá	'belly'	'inside'
yángá	'mouth'	'at the entrance, at the edge of'
ndó	'top'	'on top of'
gbé	'underpart'	'underneath'
pópó	'middle'	'between'
lé	'face'	'on the surface of'
ngbundá	'waist'	'at the base of, at the starting point'
bé	'middle'	'in the center of'

When a prepositional noun is used without a complement in a locative expression, it must take the adjunctive *ní*. Thus, *na li tí kéké* 'on top of the tree' becomes *na li ní* 'on top of it'.

GRAMMATICAL DRILLS

Drill 1

Using prepositional nouns. Practice making sentences like the

following:

1.	Lo ɛkɛ na li tí da.	'He's on top of the house'.
2.	Lo ɛkɛ na pɛkɔ́ tí da.	'He's behind the house'
3.	Lo ɛkɛ na tɛ́rɛ́ tí da.	'He's beside the house'.
4.	Lo ɛkɛ na yá tí da.	'He's inside the house'.
5.	Lo ɛkɛ na yángá tí da.	'He's at the door (or, in front) of the house'.
6.	Zía na ndó tí chaise.	'Put it on the chair'.
7.	Zía na pópó tí chaise.	'Put it between the chairs'.
8.	Zía na gbɛ́ tí chaise.	'Put it underneath the chair'.
9.	Asɔa na lé tí ngú.	'It floats on the surface of the river'.

Drill 2

Make as many locative sentences as possible with the following clauses by referring to the illustrations:

1.	Mbī báa lo ...	'I saw him ...'
2.	Lo goe na ...	'He went to ...'
3.	Lo lángó na ...	'He is sleeping ...'
4.	Ala sára ngiá ...	'They are playing ...'
5.	Lo fáa saleté ...	'She is weeding ...'
6.	Ala zó péré ...	'They are burning the grass ...'
7.	Mbī wara nginza ní ...	'I found the money...'
8.	Mbo ní ahɔ́nde tɛ́rɛ́ tí lo ...	'The dog hid himself ...'

Drill 3

Using prepositional nouns without complements. Change the following sentences (already used above) by replacing tí and the noun by ní:

1. Lo ɛkɛ na li tí da. Lo ɛkɛ na li ní.
2. Lo ɛkɛ na pɛkɔ́ tí da. Lo ɛkɛ na pɛkɔ́ ní.

etc. etc.

PHONOLOGICAL DRILLS

The vowel /a/. The native-speaker of English must avoid the tendency to use a weak vowel, either /ɨ/ or /ə/, for any of the Sango vowels. This tendency will most often be realized with Sango /a/ in polysyllabic words, particularly when it has low tone. Unless he is careful, he will use the English vowel in the final syllable of America which is similar to the vowel of but. The Sango /a/ is more like the vowel in the first syllable of a common pronunciation of father.

Drill 1

Practice making the proper Sango vowel /a/ as found in the following words. The first few times through, the pronunciation should be exaggerated so as to avoid the weak vowels of English.

áta
bágara
dára
hánda
kánga
kása

babá
batá
dambá
galá
ganzá
kaká

baba
bara
bata
kara
makala
mawa

búláwá
bángá
gbándá
kángá
párá
sára

fadé
gbakó
kamelá
kangú
lavú
makâko

mánga	kalá	papa	wátáká	makongó
mápa	katá	sara	kanguya	matánga

The consonants /t/ and /d/. Care must be given to the pronunciation of the sounds represented by the letters "t" and "d" when they occur between vowels, because the speaker of American English is inclined to pronounce them as they would be pronounced in his native language. In Amercan English the sounds represented by these letters are different when they occur at the beginning of a word and when they occur between vowels. Compare the following:

caddie	catty
dear	tear

The consonant sounds in the first two words, as well as in What do ya (more like Wha'dya) know? and I don't know (colloquially I dunno), although not exactly alike, are similar to the "r" of Spanish pero 'dog' and Sango tara 'to try'.

Drill 2

Listen to the difference between the pronunciation of "t" and "r" in the following words:

bata	'keep'	bara	'greet'
wátáká	'a lie'	wara	'receive'
kɔtɔ	'scratch'	kɔ́ro	'pierce'
páta	'5 francs'	pára	'egg'
pɛtɛ	'crush'	péré	'grass'
mbútú	'sand'	mbúrú	'oil palm'
kutu	'thousand'	kúrú	'to dry'
kíte	'objection'	kíri	'to return'
kate	'chest'	kara	'to overcome'

Drill 3

Repeat the following words, making certain that "t" and "d" are pronounced as full stops:

áta
páta
fúta
hɔ́tɔ́
kamáta

bata
kate
koto
kutu
mafuta

kété
kíte
kótá
wátáká
katá

fadé
fadesó
kɔ́dá
dede
dɔ́dɔ́

LESSON FIVE

CONVERSATION

Sárángó tɛ́nɛ́ na Sango 'Speaking Sango'

1A	Bara o, Patron.	'Greetings, Sir'.
2B	Bara o, mérɛngɛ́ tí mbi.	'Greetings, my child'.
3A	Mɔ goe na ndo wa, sí mɔ tambéla na gerɛ́ tí mɔ na kótá lá tongasó.	'Where are you going that you travel by foot in the middle of the day like this?'
4B	Mbi má tí mbi apɛ.	'I didn't understand'.
5A	Mɔ má apɛ tongana yɛ̨. Mbi bara mɔ, na mɔ yí pekó ní apɛ?	'How is it that you don't understand? I greeted you and you answered, didn't you?'
6B	Mbi má tí mbi Sango nsoní apɛ o.	'I don't understand Sango well'.
7A	Vɛnɛ. Só Sango na yángá tí mɔ apɛ?	'That's not the truth. Isn't that Sango on your lips?'
8B	Só Sango ma, mais mbi hínga kété kété.	'Sure, that's Sango, but I know a very little of it'.
9A	Kété apɛ. Mɔ hínga míngi ma.	'Not a little. You know a lot'.
10B	Mbi hínga míngi apɛ. Mbi tene kété, mais mángó ní aɛkɛ ngangó.	'I don't know a lot. I speak a little, but understanding it is difficult'.
11A	Mángó ní aɛkɛ ngangó, ɛ̨ɛ̨?	'Understanding is hard, is it?'
12B	Ɛ̨ɛ̨. Sára tɛ́nɛ́ yekɛyekɛ sí o.	'Yes. Speak slowly please.

NOTES ON THE CONVERSATION

1A. patron -- In some contexts this word means 'boss' or 'benefactor', but care should be taken in its use. One might ask a clerk where his patron was or one might refer to his own superior with this word, but I have the feeling that when used in direct address it is somewhat familiar. One might say that a patron is equated in a rather large measure with 'uncle'. There are similar emotional and dependence-obligation ties.

2B. mérɛngé tí mbi -- Any child can be addressed in this way, even though there is no great difference of age. Repeated contact with the child might, however, put one in a relationship of obligation.

5A. tongana yę 'how' -- Unless this kind of sentence is said with obvious good humor, it can be misunderstood. Joking is very much appreciated by Centralafricans, but one must know the rules wich govern verbal play.

7A. vɛnɛ -- Translating this word literally, 'lie', conceals the fact that the person is just joking.

USEFUL PHRASES

1.	Sára tɛ́nɛ́ na mbi gí na Sango o.	'Please talk to me only in Sango'.
2.	Sára tɛ́nɛ́ na mbi na Français apɛ o.	'Please don't talk to me in French'.
3.	Sára tɛ́nɛ́ fadé apɛ o.	'Please don't talk fast'.
4.	Mo tɛnɛ yę.	'What did you say?'
5.	Mbi má apɛ.	'I didn't understand'.
6.	Mbi má Sango kóé apɛ.	'I don't understand all of Sango'.

7.	Mbi yí tí hínga yángá tí Sango.	'I want to know the Sango language'.
8.	Mbi yí tí sára tɛ́nɛ́ só na mbɛ́tí.	'I want to write down that word'.
9.	Tenɛ tɛ́nɛ́ ní. Mbi yí tí má gɔ́ ní nzoní.	'Say the word. I want to hear the pronunciation well'.
10.	Tenɛ mbɛ́ní, mbi má sí.	'Say it again so I can hear it'.
11.	Zo atenɛ "chien" na yángá tí Sango, atenɛ yɛ̧.	'How does one say "chien" in Sango?'
12.	"Mbo" atenɛ yɛ̧ na yángá tí Français.	'What does "mbo" mean in French?'
13.	Yí só mbi tenɛ na Français, kíri mɔ tenɛ na Sango fadesó.	'Now repeat what I said in French in Sango'.
14.	Tɛ́nɛ́ só mbi tenɛ aekɛ na lége ní?	'Is what I said correct?'
15.	Tongana mbi girísa yángá tí mbi, mɔ tenɛ na mbi.	'When I make a mistake, tell me'.

GRAMMATICAL NOTES

Possessive constructions, continued (5.61.20; 5.61.30). When the noun wich governs a possessive phrase with tí is clear from the context, the possessive phrase itself can function as a substantive. This is similar to what can occur in English, as is illustrated by the translation of the following examples:

Tí Bangui aekɛ ndé.	'Bangui's is different'.
Tí í asɔ í míngi.	'Ours hurts us a lot'.
Tí páta otá mbi yí.	'I want a fifteen franc one'.

Subject intensifer (5.61.20; 11.15). The subject of a sentence can be set apart in comparison with other objects by placing immediately following the verb a phrase consisting of tí and a pronoun in agreement with the subject. It can be translated 'as for...', but it appears to be more frequently used than the English equivalent. Spoken English would convey this meaning with stress and intonation, indicated in writing by italics. Its use is illustrated by one of the common ways of taking leave: Mbi goe tí mbi o. 'I'm going'. This implies another sentence: Mo ɛkɛ ngbá tí mo. 'But you're staying'.

Attributive use of tí (5.61.13). English phrases in which an adjective or a noun modifies another noun are rendered in Sango by a possessive phrase. This construction is comparable to the English house of glass which is equivalent to glass house. The only difficulty that the student will have is in knowing what is the Sango equivalent for the English. He will be able to make up some acceptable constructions on his own, but others he will have to accept as idiom: e.g. kôbe tí ndá pérêrê 'breakfast' (lit. 'food of morning'), mabɔ́kɔ tí wále 'right hand' (lit. 'hand of woman').

so tí ngangó	'strong or brutal person'
so tí nginza	'rich person'
so tí ngonzo	'angry person'
so tí giriri	'person from former days'
so tí basánze	'country person'
so tí ngonda	'country person'
so tí ngiá	'pleasant or happy person'
so tí gígí	'outsider'

Included verb phrases (5.64.20; 11.14). The connective *tí* is used like English *to* to subordinate a verb phrase objectivally. It may be translated roughly as 'for the purpose of'. The only restriction on the occurrence of this kind of a phrase with *tí* seems to be a semantic one. There is a restricted list of verbs, however, that always take a *tí* phrase. They are:

tara	'to try'
ngbá	'to continue'
de	'to continue'
goe	'to go'
gá	'to come'
commencer	'to begin'
yí	'to want'
língbi	'to be able'

Thus: *Lo ngbá tí tɛ kôbe* 'He is still eating'.

Following the pronoun and before the connective *tí* the verb *yí* is often pronounced simply *í*. Thus, *mbi yí tí goe* is heard as [mbíítígoe].

GRAMMATICAL DRILLS

Drill 1

Practice in the use of substantival possessive phrases. Respond fluently with the sentences in B which match those in the first column.

A	B
Ngéré tí mo aekɛ nzoní. 'Your price is good'.	*Mbi yí tí mo.* 'I like yours'.

Yángá tí ála aeke ndé.	Mbi má tí ála apɛ.
'Their language is different'.	'I don't understand theirs'.
Ngéré tí magasin aeke ngangó.	Mbi yí tí magasin apɛ.
'The store's price is high'.	I don't like the store's'.
Caisse tí mbétí akpíngba apɛ.	Mbi yí tí mbétí apɛ.
'A carton is not strong'.	'I don't want a paper one'.
Ténɛ́ tí ála aeke mbírímbírí apɛ.	Mbi yí tí ála apɛ.
'What they say is not correct'.	'I don't agree with theirs'.
Lo húnda tɛnɛtí nginza tí lo.	Mbi mú tí lo na lo awe.
'He asks for his money'.	'I gave him his already'.
Lo toto ngbangatí bongɔ́ tí lo.	Mbi fú tí lo awe.
'He pleads for his shirt'. (or, 'He wants a shirt very much').	'I have already sewn his'.

Drill 2

Practice in subordinating verb phrases. After acquiring fluency in saying the sentences under B, replace lo ɛkɛ by the constructions in A. The sentences can be lenghtened by adding the complements in C wherever they are appropriate.

A	B	C
Lo ngbá tí ...	Lo ɛkɛ dɔ́ dɔ́dɔ́.	nzoní míngi
Lo de tí ...	'He is dancing'.	'very well'
Lo goe tí ...	Lo ɛkɛ díkɔ mbéní.	lá só 'today'
Lo gá tí ...	'He is reading'.	fadesó 'now'
Lo commencer tí ...	Lo ɛkɛ fáa yáká.	na kɔ́tɔ́rɔ́ tí lo
Lo yí tí ...	'He is making a	'at his village'
Lo língbi tí ...	garden'.	

Lo ɛkɛ sára kóbe.

'She is preparing food'.

Lo ɛkɛ fú bɔngɔ́.

'He is sewing clothes'.

Lo ɛkɛ píka ngɔ.

'He is beating a drum'.

Lo ɛkɛ dé kéké.

'He is chopping wood'.

Lo ɛkɛ bi yangó.

'He is fishing with a hook'.

Drill 3

Subordinating verb phrases. Combine the pairs of clauses at the left to form a single sentence whose translation is given at the right. This exercise provides further practice in the use of "material" na, numbers 6-11.

1.	lo hánda mɔ lo fúti nginza tí mɔ	'He deceives you to waste your money'.
2.	í píka pipi tí auto í tomba ázo na lége	'We blow horns to get people off the road'.
3.	lo píka na kéké lo fáa yá ní	'He struck it with a stick to break it open'.
4.	ála bóngbi ála má tɛ́nɛ́ ní	'They gathered to hear the discourse'.
5.	lo píka bɔngɔ́ lo lungúla saleté	'She beats the clothes to remove the dirt'.

6.	lo montèr kéké lo gí wótoro	'He climbs the tree to look for honey'.
7.	lo píka moule lo sára da	'He makes sun-dried blocks in making a house'.
8.	mbi súru kéké mbi sára wá	'I split wood to make a fire with it'.
9.	lo ása sése lo lú kása	'She digs a hole to plant a vegetable in it'.
10.	í píka tataríta í gonda President tí í	'We play the bugles to honor our President'.
11.	mbi bata nginza tí mbi mbi sára da	'I save my money to build a house with it'.

Drill 4

Further practice in the use of pronouns. The answers in A can be preceded by an affirmative interjection: ii, mm, ɛ̨ɛ̨, etc. Practice using the response Mbi yí ma 'I do indeed' instead of the one given in A.

A

	Questions	Answer	
1.	Mɔ yí tí hínga Sango?'	Mbi yí tí hínga.	'you/I'
2.	Ala yí tí hínga Sango?	I yí tí hínga.	'you/we'
3.	Akɔ́li ayí tí hínga Sango?	I yí tí hínga.	'you/we'
4.	Awále ayí tí hínga Sango?	I yí tí hínga.	'you/we'
5.	Awále (ákɔ́li) ayí tí hínga Sango?	Ala yí tí hínga.	'they/they'
6.	Akɔ́li (áwále) ayí tí hínga Sango?	Ala yí tí hínga.	'they/they'

7.	Robert, ka lo yí tí hínga Sango?	Lo yí tí hínga.	'lo/lo'

B

	Statement	Response
1.	Mbi hínga Sango apɛ.	Mɔ hínga Sango apɛ.
2.	Mbi yí tí hínga Sango nzoní.	Mɔ yí tí hínga Sango nzoní.
3.	Ní laá, sí mbi gí só.	Ní laá, sí mɔ gí só.
4.	Mbi yí tí sára kɔa ní ngangó.	Mɔ yí tí sára kɔa ní ngangó.
5.	Mbi yí tí tenɛ gí Sango.	Mɔ yí tí tenɛ gí Sango.

Drill 5

Practice in the elided form of the verb yí. It is spelled í only in this drill.

1.	Mɔ yí tí báa íta tí mbi ma?	Ɛ̰ɛ̰, mbi í tí báa lo ma.
2.	Mɔ yí tí tara mbéní?	Ɛ̰ɛ̰, mbi í tí tara ma.
3.	Mɔ yí tí hínga yángá tí Sango?	Ɛ̰ɛ̰, mbi í tí hínga ma.
4.	Mɔ yí tí dɔ́ dɔ́dɔ́ na í?	Ɛ̰ɛ̰, mbi í tí dɔ́ na ála.
5.	Mɔ yí tí tirer photo tí mamá tí mbi ma?	Ɛ̰ɛ̰, mbi í tí tirer photo tí ála o.
6.	Mɔ yí tí dutí apɛ?	Ɛ̰ɛ̰, mbi í tí dutí fadesɔ́ apɛ.
7.	Mɔ yí tí hínga yí tí kɔ́tɔ́rɔ́ tí í kóé?	Ɛ̰ɛ̰, mbi í tí hínga yí ndé ndé o.
8.	Mɔ yí tí goe na lo na l'hôpital, wala?	Ɛ̰ɛ̰, mbi í tí goe na lo fadé fadé.

PHONOLOGICAL DRILLS

Prenasalized stops. The two most common errors made in pronouncing these consonants at the beginning of a word is to add a vowel before the nasal (one has only to think of the common American pronunciation of Nkrumah) or to pronounce the nasal as if it were a separate syllable. These nasals are very brief in duration, serving only to introduce the stops. In the case of /ng/ and /ngb/ one must also remember that the letter "n" is used only by convention for something other than /n/. In the first instance it for [ŋ] which is the sound of English "ng" in sing; in the second instance it stands for [ŋm] said at the same time.

Drill 1

Listen to the contrast between /nd/ and /d/ in the following words:

ndá ní	'the end'	da ní	'the house'
ndeko ní	'the friend'	deko ní	'the rat'
ndú	'touch'	dú	'hole'
ndé	'different'	dé	'cold'

Practice pronouncing the following words with /nd/:

ndá péréré	'morning'	bóndó	'sorghum'
ndɛkɛ	'bird'	gbánda	'net'
ndiá	'law'	lando	'grassy plain'
ndo	'place'	gonda	'to praise
ndurú	'short'	hánda	'to deceive
ndúzú	'sky'	kinda	'to knock down'
		kɔ́ndɔ	'chicken'

Drill 2

Listen to the contrast between /nz/ and /z/ in the following words:

nzá	'horn of an animal'	zá	'to shine'
nzanza	'a certain grass'	zaza	'a switch'
nzɛ	'moon'	zɛ	'leopard'
nzí	'to steal'	zí	'to loosen'
nzó	'corn'	zo	'person'

Practice pronouncing the following words with /nz/:

nzala	'hunger'	makunzi	'village headman'
Nzapá	'God'	sánzó	'pus'
nzɛ́	'to get weary'	mbunzú	'white person'
nzɛnzɛ	'machete'	húnzi	'to finish'
nzɛrɛ	'to taste good'		
nzoní	'good'		

Drill 3

Listen to the contrast between /ng/and /g/ in the following words:

ngá	'also'	gá	'to come'
ngonda	'the bush'	gonda	'to praise'
ngɔ́	'canoe'	gɔ́	'neck'
ngɔ́rɔ	'to surround'	gɔ́rɔ̀	'cola nut'

Practice pronouncing the following words with /ng/:

ngáfó	'hoe'	bángá	'rubber'
ngambe	'younger sibling'	yángá	'mouth'
ngángá	'gourd bottle'	bɔngɔ́	'cloth'

ngangó	'strength'	mánga	'tobacco'
ngása	'goat'	kánga	'to fasten'
ngéré	'cost'	hínga	'to know'
ngɛ	'to become thin	kanguya	'palm wine'
ngiá	'gladness'	kangú	'dipper'
nginza	'money'	lángó	'to sleep'
ngombe	'gun'	lenge	'beads'
ngonzo	'anger'	lungúla	'to remove'
ngú	'water'		

Drill 4

Practice pronouncing the following words so that the nasal goes with the consonant even when preceded by a vowel. Unless a deliberate effort is made to imitate the African pronunciation, one will tend to say something like [ám.bam.ba] where period stands for syllable division.

	Singular	Plural
'oyster'	mbamba	á.mbamba
'horse'	mbárátá	á.mbárátá
'monitor lizard'	mbáráwárá	á.mbáráwárá
'certain'	mbéní	á.mbéní
'dog'	mbo	á.mbo
'white person'	mbunzú	á.mbunzú
'bird'	ndɛkɛ	á.ndɛkɛ
'goat'	ngása	á.ngása

VOCABULARY: yí 'to want, like'.

Sára tongana bɛ́ tí mo ayí. 'Do whatever you want'.

Ita, mɔ yí kɔ́tɔ́rɔ́ tí í?	'Friend, do you like our country?'
Mbi yí yąma tí páta balé óse.	'I would like 100 francs worth of meat'.
Tɛnɛtí yę bɛ́ tí lo ayí mɔ apɛ.	'Why doesn't he like you?'
Mbi tɛnɛ na lo, na lo yí da (or pɛkɔ́ ní) apɛ.	'I told him, but he didn't agree'.
Ala yí tɛ̂nɛ́ apɛ. Tɛ́nɛ́ alóndó na pópó tí ála lá kóé.	'They didn't like each other. They always had trouble'.
Ala yí pɛkɔ́ ká na yáká.	'They're answering back (after having been called) there in the garden'.
Mafuta ayí ngú apɛ.	'Oil and water don't mix'.
Báa velo tí mɔ. Ayí tí tí.	'Watch out for your bike. It's about to fall'.
Mbi yí tí báa ndo, dole ní atí awe.	'A short while later the elephant fell down'.
Mɔ yí tí goe na mbi?	'Would you like to go with me?'
Yí tí mbi apɛ.	'I don't care to'.

LESSON SIX

CONVERSATION

1. Góéngó na Ngáragbá 'Going to Ngaragba'

1A	Bara o, íta.	'Greetings, Friend'.
2B	Bara míngi, íta.	'Many greetings, Friend'.
3A	Mɔ goe na ndo wa laá.	'Where are you going there?'
4B	Mbi goe na Ngáragbá.	'I'm going to Ngaragba'.
5A	Mɔ goe tí sára yȩ.	'For what purpose are you going?'
6B	Mbi goe tí báa íta tí mbi.	'I'm going to see a friend of mine'.
7A	Fadé mɔ kíri lá wa.	'When will you return?'
8B	Gí na lá kúí.	'Just in the evening'.
9A	Mɔ kíri na gɛrɛ́, wala na yȩ.	'Are you returning on foot or on what?'
10B	Fadé mbi payer taxi apɛ?	'Won't I take a taxi?'
11A	Taá tɛ́nɛ́?	'Is that right?'
12B	Ngáragbá ayɔ míngi, íta.	'Ngaragba is very far, Friend'.
13A	Bíaní?	'Is that true?'
14B	Ȩȩ.	'Yes'.

2. Fɔ́nɔ́gɔ́ na yá tí ville 'Strolling about in the city'

1A	Tongana yȩ, Jean. Mɔ goe na ndo wa laá.	'How is it, Jean? Where are you going?'
2B	Mbi gá tí fɔnɔ na ville.	'I came to walk around in the city'.

3A	Fɔ́nɔ́gó ní laá mɔ ɛkɛ fonɔ só?	'Is this your walking around?' (i.e. Is that what you are doing now?)
4B	'M'm. Kíríngó tí mbi laá, í na mɔ, í tíngbi só.	'No. I was on my way back when you and I met here'.
5A	Mɔ gá, mɔ fonɔ na yá tí ville, mbéní yí aɛkɛ?	'You came to walk around in the city; is anything the matter?'
6B	'M'm. Yí aɛkɛ da apɛ. Mbi gá tí fonɔ séngé. Mbi dutí place ɔ́kɔ, lángó agbó lé tí mbi míngi.	'No. Nothing's the matter. I come to stroll for no particular reason. If I sit in one place, I become very sleepy'.
7A	Tongasó, mɔ gá tí bi geré tí mɔ na ville ge?'	'So you came to kick your legs about in the city here?'
8B	Ɛ̧ɛ̧. Mbi bi gerɛ́ tí mbi tí bángó yí ndé ndé. Anzɛrɛ na mbi míngi.	'Yes. I kicked my legs about to see different things. I enjoy (doing) it'.

NOTES ON CONVERSATION.

Conversation 1

4B. Ngáragbá -- This is one of the quartiers of the city of Bangui. Some of these sections are officially recognized, having an appointed head (chef de quartier) and perhaps a postoffice, but others are simply recognized by the population, for example, Kilomètres Cinq. See the map for some of the wellknown sections of Bangui.

5A. sára yɛ̧ 'do what?' -- By comparing this sentence with 6B one can see how the verb sára comprehends many actions, not unlike do of English.

7A. fadé -- This word marks the future, to be taken up later. In 9A the implied time is also future, but fadé is omitted; in 10B it occurs again.

10B. payer taxi -- Although the words are French, the construction is not.

11A. taá tɛ́nɛ́ lit. 'exact word' -- A joking response to this expression, used either as a statement or question, is tɛ́nɛ́ aɛkɛ na yá tí ta? 'Are there stones in the pot?' This is a play on the words taá, which reminds one of ta 'pot', and tɛ́nɛ́, another pronunciation of tɛ́mɛ́ 'stone'.

Conversation 2

1A. tongana yɛ̧ 'how?' -- This is one of the commonly used expressions in greeting people, used as here as the opening statement or after bara o. It may have arisen in imitation of French Comment ça va?

3A. fɔ́nɔ́ngó 'walking' -- This is a nominalization of the verb fɔnɔ by the suffixation of -ngó, as in 4B. Notice, however, that the nominalized verb in 3A acts as the object of the verb in preposed position. When it follows the verb, as in fɔnɔ fɔ́nɔ́ngó, it has a different function. The function of -ngó will be taken up later.

4B. kíríngó tí mbi -- A nominalized verb at the beginning of a sentence in this way is equivalent to an English dependent clause:

for example, 'while I was returning'. The translation used here was chosen for stylistic reasons. *í na mɔ* 'we and you' -- This is an instance of anticipated plurality; one can also say *mbi na mɔ*. *mbéní yí aɛkɛ*? 'Is there a thing?' This should be learned as the Sango equivalent of *What's up*? *Is anything wrong*? etc. The response in 6B is the appropriate one: *yí aɛkɛ da apɛ* 'thing is there not'.

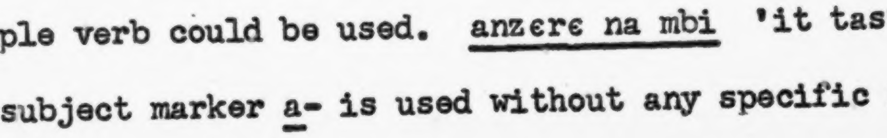
6B. *mbi dutí* -- There is no subordinating adverb (from the English point of view); the juxtaposition of clauses in this way marks one clause as subordinate. *lángó agbó lé* 'sleep seize eye'.

7A. *bi gɛrɛ́* -- This may not be a widely known expression. It may be equivalent to slang, although Sango has no real slang, because it was obtained from an adolescent boy.

8B. *bángó yí* -- Another use of the suffix -*ngo*. Here, after *tí*, the simple verb could be used. *anzɛrɛ na mbi* 'it tastes good to me' -- The subject marker *a*- is used without any specific noun antecedent.

GRAMMATICAL NOTES

Questions (16.10; 8.20). Sango questions may be divided into three types: questions which ask for information, question which ask for a yes or no answer, and rhetorical questions. Here we will look only at the second type. Yes/no questions are marked primarily by an intonation contour which consists of a rising tone on the last vowel of the sentence: *Lo gá na bí*? This type of question also seems to have an overall pitch level which is higher than the one a statement has. For example:



Two kinds of lexical material can be added to such a question:

From French est-que comes ɛskí; the question intonation is retained, and the position of ɛskí is initial as in French. One can also add wala (yɛ̨) 'or what?' at the end and eliminate the glide. Thus:

Est-ce que lo gá na bí? Lo gá na bí, wala (yɛ̨).	'Did he come at night?'

Answering questions with 'yes' or 'no'. A distinction must be made between questions in the affirmative and in the negative. The latter are treated in a later lesson. Interjections like mm and 'ḿ'm are used for 'yes' and 'no'. The exact form of the interjection depends on the linguistic background of the African who speaks Sango; others, for example, use įį and 'į́'į. The loanwords wíi and nɔ̨́ɔ̨ from French are also commonly used.

An alternative -- and in some situations more polite -- response is an abbreviated form of the question, in the affirmative or negative, as the case may be. For example:

Q.	Mo yí tí goe na galá?	'Do you want to go to the market?'
A.	Mbi yí ma.	'I do indeed'.
	Mbi yí tí goe.	'I do'.
	Mbi yí tí goe apɛ.	'I don't want to go'.

Such answers can be preceded by an interjection: e.g. Mm, mbi yí tí goe. 'Yes, I want to go'.

Feedback signals. Feedback signals are used in Sango, as in all other languages, to facilitate communication between participants in a dialogue. While one person is speaking, the other assures him with gestures, grunts, and words that he is following the discourse. Sometimes the speaker asks his listener questions like You know what I *mean*? In Sango one says *Tongasó apε*? or *Ní laá apε*? both meaning 'Isn't that how it is?' (After giving commands, however, one asks *Mɔ má*? 'Did you hear?') Some common feedback signals in Sango are the affirmative grunt (e.g. *mm*) and *tongasó* 'thus', *ní laá* 'that's it', and *nzoní* 'good'.

The student should go back over all the preceding conversations to identify the feedback material. In conversation 1 of this lesson, for example, *taá tέnέ* (11A) and *bíaní* (13A) do not do much more than keep up the conversation.

The student should discipline himself in learning to make these conversational "noises" even though he may feel silly at times.

Verbless sentences (14.20). Most verbless sentences are indentificational, equational, or attributive in meaning; alternative sentences have the copula *εkε* somewhere (indicated by parentheses in the following examples).

1.	*Nginza tí mɔ (aεkε) ɔ́kε.*	'How much money do you have?' (lit. your money is how much?)
2.	*Só (aεkε) nginza tí mɔ.*	'This is your money'.
3.	*Só (aεkε) nginza tí mɔ apε.*	'This is not your money'.
4.	*(Só aεkε) nginza tí mɔ tongana yę.*	'The h--- it's your money!'
5.	*Nginza tí mɔ (aεkε) na ndo só.*	'Your money is here'.
6.	*Nginza tí mɔ (aεkε) ká.*	'Your money is over there'.
7.	*Nginza tí mɔ (aεkε) gí só.*	'This is all the money you have (lit. 'Your money is just this').

8. *Nginza tí mɔ lo só.* 'Here's your money'.

9. *Nginza tí mɔ laá.* 'Here's your money'.

The phrase *lo só* singles out an object from among others: e.g. 'There's his money, but here's yours'. *Laá* is a verb-like word which is discussed more fully in a later lesson. Notice that the copula cannot occur in sentences 8 and 9.

Learning the names of things. The names of objects can be easily obtained by using the following questions: *Yí só (aɛkɛ) yɛ̧.* 'What's this thing?' *Eré tí yí só (aɛkɛ) yɛ̧.* 'What's the name of this thing?' In each case *yí* 'thing' can be omitted. When one is pointing from one thing to another, it is possible to say simply *Na só?* 'And this?' The answers will be something like the following:

1. *Só (aɛkɛ) gozɔ.* 'That's manioc'.
2. *Éré ní (aɛkɛ) gozɔ.* 'It's name is *gozɔ*'.
3. *Gozɔ laá.* 'That's manioc'.

The word within parentheses is commonly omitted in identificational or attributive sentences.

Negative marker (8.12.10). Negative sentences are simply marked by placing *apɛ* at the end. There are a very few words which can follow *apɛ*; it certainly does not occur within a sentence as in English *He did not come to see me.* With respect to the negative, therefore, English and Sango are quite different, and this difference constitutes a problem for the student of Sango. For this and other reasons more help is provided on the use of *apɛ* in later lessons. The negative marker is consistently written *apɛ* in these lessons, but it has other forms: viz. *pɛpɛ*, *ɛpɛ*, *pɛ* when elision takes place, and a similar set with the vowel e. It is consistently marked for low tone (by the absence of a high tone mark), but it occurs in various tonally differentiated and stressed forms because of the concomitant intonational contours.

Sango equivalent for there is, there are. In conversation 2 of this lesson (5A and 6B) there was this :

Mbéní yí aɛkɛ?	'Is anything the matter?'	('a thing is')
Yí aɛkɛ da apɛ.	'Nothing's the matter'.	('thing is there not')

This kind of construction, with a noun subject before the copula ɛkɛ, is the equivalent for some English sentences with there is/are. A sentence such as Is there anything I can do for you? would have to be translated Mbi língbi sára mbéní yí na mɔ? 'Can I do something for you?'

This kind of sentence refers to the existence or presence of an object or person. Thus, one can also have the following:

Patron tí mɔ aɛkɛ? 'Is your boss in?'

GRAMMATICAL DRILLS

Drill 1

Practice in making simple yes/no qestions. Change the following statements into questions.

1.	Lo hínga mɔ.	'He knows you'.
2.	Mɔ tenɛ Sango.	'You speak Sango'.
3.	Bangui aɛkɛ nzoní.	'Bangui is good'.
4.	Lo ɛkɛ Gbaya.	'He is a Gbaya'.
5.	Lo sí na ndo só.	'He arrived here'.
6.	Lo sára ngonzo.	'He became angry'.

7. Lo ɛkɛ patron tí ála.	'He is their boss'.
8. Ála píka lo.	'They beat him'.
9. Lo kę nginza.	'She refused the money'.

Drill 2

The following drill provides practice in the use of identificational sentences and of the elided form of apɛ. Listen carefully to what happens to the vowels and tones at the point of elision. Elision with apɛ is also drilled in connection with negative responses to questions in the perfective.

Question	Answer
Só aɛkɛ bágara, wala. 'Is this a cow?'	Só aɛkɛ bágara 'pɛ 'This is not a cow'.

1. bámará	'lion'
2. batá	'squirrel'
3. duma	'honey beer'
4. gbánza	'corn'
5. gɔ́gɔ́á	'buffalo'
6. kángá	'hartebeest'
7. katá	'lizard'
8. kombá	'guinea hen'
9. kúma	'python'

Drill 3

Practice responding with affirmative and negative sentences.

Question	Affirmative	Negative
1. Mɔ vɔ só na galá? 'Did you buy this in the market?'	Mbi vɔ na galá.	Mbi vɔ na galá apɛ.

2. Kôbe kóé só tí mɔ? 'Is all this food yours?'	Só tí mbi ma.	Só tí mbi apɛ.
3. Mɔ yí tí mɔ samba? 'As for you, do you want beer?'	Mbi yí samba.	Mbi yí samba apɛ.
4. Lo wara kɔ́li awe? 'Has she got married?'	Lo wara kɔ́li awe.	Lo wara apɛ.
5. Ala hínga yángá tí Sango? 'Do they know Sango?'	Ala hínga.	Ala hínga apɛ.
6. Mbéní zo akúí da? 'Did someone die there?'	Mbéní zo akúí.	Mbéní zo akúí apɛ.

Drill 4

The following exercise provides practice in the use of possessive sentences, the negative marker, and the elided form of the connective tí. The sentences should be drilled with both tí ála and t'ála.

Questions	Answer
Bɔngɔ́ só tí mɔ? 'Is this shirt (etc.) yours?'	Aekɛ tí mbi apɛ; aekɛ t'ála. 'It's not mine; it's theirs'.

mbétí	'paper, book'	crayon
nginza	'money'	stylo

mánga	'tobacco'	allumette
kóbe	'food'	verre
kóngbá	'things, moveable objects'	vélo
		photo
póró	'shoes, footwear'	passeport
harara	'umbrella'	cuillère
samba	'beer'	disque

Drill 5

Practice using the nine sentences listed under "verbless sentences" by replacing nginza with the following nouns wherever appropriate:

mbɛ́tí		carte
póró		photo
íta		fourchette
sakpá	'basket'	bouteille
bɔngɔ́		disque
ngombé	'gun'	verre
harara	'umbrella'	allumette
mbo	'dog'	cigarette
ngása	'goat'	stylo
ngángá	'gourd, bottle'	crayon

Drill 6

Practice naming things. Students can acquire names of objects and review the nouns they already know by asking the question Yí só (aɛkɛ) yɛ̨. In a classroom one can start with the nouns listed in the preceding drill. With some nouns it will be more appropriate to add a possessive phrase like tí mbi 'my'.

Drill 7

Questions with a negative response. This drill provides further practice in getting the names of objects. It also pairs a certain type of question with a negated response. It should be done with another person.

Question	Answer
Só gɔzɔ laá?	Só gɔzɔ apɛ. Só zuru.
'Is that manioc?'	'That isn't manioc. That's sorghum'.

Drill 8

Translating English there is/there are. Using the nouns that have already been learned (from Drill 5 and elsewhere), engage in a two-sentence dialogue with other students:

Question	Answer
Mbɛ́tɪ́ aɛkɛ?	Mbɛ́tɪ́ aɛkɛ apɛ.
'Is there any paper?'	'There's no paper'.

Depending on the words employed and the context in which the sentence might be asked, the sentence might have other meanings: for example: 'Does anyone have a ....?' or 'Is (my) .... around?'

PHONOLOGICAL DRILLS

Double stops. The double stops /kp/ and /gb/ are made by saying the pair of consonants at the same time. The writing of "k" before "p", therefore, does not indicate that it occurs first. This particular notation is traditional in African orthographies. It would be just as appropriate to write it /pk/; /$\overset{k}{p}$/ might even be better.

These sounds are not made in exactly the way that the simple stops are. The simple stops are made with egressive lung air, but these double stops are also glottalic to some extent. The student may hear this articulation as a kind of popping sound. He may also hear something that sounds as if the speaker's cheeks were filled with air. But all of these are phonetic niceties that he need not bother with. It *is* important to clearly distinguish the double from the simple stops.

Drill 1

Listen to the contrast between /kp/ and /p/ in the following words:

kpaka	'to scrape'	papa	'to quarrel'
kpíkara	'scaly ant-eater'	píka	'to hit'
kpókpó	'pipe for smoking'	pópó	'middle'
kpu	'mortar'	pupu	'wind'
kpɔrɔ	'to bubble'	pɔnɔ́	'suffering'

Practice pronouncing the following words with /kp/:

kpa	'to resemble'	sakpá	'basket'
kpé	'to run'	békpá	'thunder'
kpí	'to be sour'	lekpa	'sitatunga' (antelope)'
kpíngba	'to harden'		
kpó	'quiet'		
kpoto	'hat'		
kpɔ	'to pierce'		

Drill 2

Distinguishing simple from double stops. Write down the numbers 1 to 14 on a sheet of paper and answer SAME or DIFFERENT for each pair of words while listening to the recording. These are nonsense syllables, all with high tone, consisting of the consonants p, k, and kp. After completing the exercise, check the answers with the recording.

1.	pí	kpí
2.	pé	kpé
3.	kpá	kpá
4.	kɛ́	pɛ́
5.	ká	pá
6.	kpú	pú
7.	pó	pó
8.	kpú	kú
9.	kó	pó
10.	kpɔ́	kpɔ́
11.	kpɔ́	pɔ́
12.	pɔ́	pɛ́
13.	pɛ́	kpɛ́
14.	ká	kpá

LESSON SEVEN

CONVERSATION

1. Mérɛngɛ́ aɛkɛ séngé?'Is the child fine?'

1A	Bara míngi o.	'Many greetings'
2B	Bara míngi.	'Many greetings'
3A	Ita, mɔ dú lá wa só?	'Friend, when did you give birth?'
4B	Mbi dú, asára dimanche ɔ́kɔ awe.	'It is a week since I gave birth'.
5A	Asára dimanche ɔ́kɔ awe?	'It's been one month?'
6B	Ɛɛ.	'Yes'.
7A	Mérɛngɛ́ ní akɔnɔ nzoní?	'Is the child growing well?'
8B	Lo kɔnɔ míngi.	'He's grown a lot'.
9A	Lo ɛkɛ yǫ́ mɛ nzoní?	'Is he feeding well?'
10B	Yǫ́ mɛ alíngbi apɛ. Yǫ́ mɛ na bí bí, ndo ahá.	'He drinks an awful lot. He drinks all through the night until morning'.
11A	Lo toto apɛ?	'Doesn't he cry?'
12B	Lo toto lá wa.	'By no means '.
13A	Kɔrɔ asára lo apɛ?	'He doesn't have a cold?'
14B	Kobéla ɔ́kɔ asára apɛ.	'He doesn't have any sickness whatsoever'.
15A	Só nzoní míngi.	'That's very good'.

2. Mérɛngɛ́ ɔ́kɛ 'How many children?'

1A	Bara o, ita.	'Greetings, Friend'.

2B	Bara míngi.	'Many greetings'.
3A	Mérɛngɛ́ ní, mɔ dú lo lá wa.	'When did you give birth to the child'.
4B	Mbi dú lo, asára dimanche óse awe.	'I gave birth to him two weeks ago'.
5A	Fadesó mɔ dú mérɛngɛ́ ɔ́kɛ só.	'How many children have you born now?'
6B	Mbi ɛkɛ na mérɛngɛ́ ukú.	'I have five children'.
7A	Ala ɛkɛ ukú?	'Are there five of them?'
8B	Ęɛ̨.	'Yes'.
9A	Kɔ́li aɛkɛ ɔ́kɛ.	'How many boys?'
10B	Kɔ́li otá, wále óse.	'Three boys, two girls'.
11A	Mbéní akúí apɛ?	'Didn't any die?'
12B	Mbéní kɔ́li ɔ́kɔ abuba. Lo sára nzɛ ɔ́kɔ sí lo kúí.	'One of the boys died. He lived one month, and then he died'.
13A	Tanga ní osió na mabɔ́kɔ tí mɔ ma.	'So you have the remaining four to care for?'
14B	Ęɛ̨. Wále óse, na kɔ́li óse.	'Yes. Two girls and two boys'.

NOTES ON CONVERSATIONS

Conversation 1

4B. sára -- This use of sára will be drilled in a later lesson. Notice the juxtapostion of the two clauses.

9A. yɔ̨́ mɛ 'drink breast' -- This expression designates breast feeding. The verb tɛ would be entirely inappropriate for an infant.

10B. Notice the absence of a subject for the verb yɛ́. Either lo or a- would have been appropriate here. ndo ahá 'place stretches out' -- There is no word to indicate 'since'. It is the juxtaposition of the final clause that indicates the relationship between the clauses.

12B. lá wa 'when' -- At the end of a sentence this expression indicates strong negation.

Conversation 2

12B. abuba 'ruined' -- This verb can be used transitively or intransitively. Although it can be used, for example, of someone's having ruined another person's property, it does not have any pejorative connotation when used for die.

13A. na mabɔ́kɔ tí mɔ 'in your hands' -- This expression is not intentionally expressive, but it is another indication of how Sango is explicit or concrete where English is not.

GRAMMATICAL NOTES

Questions words (4.24, 25). There are three question words in Sango: wa and yɛ both of which mean 'what?' and ɔ́kɛ 'how much/how many?' Since they are adjunctives, they occur in various noun phrases which are equivalent to English question words. Thus:

zo wa	'who?'	Zo wa sí afáa zɛ ní. 'Who killed the leopard?'
	'whom?'	Ala ká póró ní na zo wa. 'Whom did they sell the skin to?'
na ndo	'where?'	Ala fáa lo na ndo wa. 'Where did they kill it?'

4.	Mɔ sára kɔa na ndo wa. 'Where do you work?'	Mbi sára kɔa na La Mairie. 'I work at the City Hall'.
5.	Mɔ wara kámba só na ndo wa. 'Where did you get this rope?'	Mbi wara na yá tí ngonda. 'I got it in the bush'.
6.	Azo awara diamant na ndo wa. 'Where do people find diamonds?'	Ala wara na yá tí ngonda. 'They find them in the bush'.
7.	Mɔ kánga cochon [kɔsɔ] tí mɔ na ndo wa. 'Where do you look up your pigs?'	Mbi kánga ála na mbéní da tí ála. 'I lock them up in their own pen'.
8.	Makunzi aɛkɛ na ndo wa. 'Where is the village headman?'	Lo goe na mbéní ndo. 'He has gone somewhere'.
9.	Ala fáa zɛ só na ndo wa. 'Where did they kill this leopard?'	Ala fáa lo na yá tí kótɔ́rɔ́. 'They killed him in the village'.

Drill 2

Answers to negative questions. Make answers which agree or contradict the statements introduced in the questions. Thus:

Question:	Só (aɛkɛ) tí íta tí mɔ apɛ? 'This is your brother's, isn't it?'
Agreement:	Ɛɛ, aɛkɛ tí lo apɛ. 'Yes, it isn't his'.
Disagreement:	'M'm, aɛkɛ tí lo. 'On the contrary, it is his'.

1. Só (aɛkɛ) tí mamá tí mɔ apɛ?

2. Só (aɛkɛ) tí patron tí mɔ apɛ?

3. Só (aɛkɛ) tí kɔ́li tí mɔ apɛ?

4. Só (aɛkɛ) tí wále tí mɔ apɛ?

5. Só (aɛkɛ) tí aú tí mɔ apɛ?

6. Só (aɛkɛ) tí directeur apɛ?

7. Só (aɛkɛ) tí maître apɛ?

8. Só (aɛkɛ) tí makunzi apɛ?

9. Só (aɛkɛ) tí Sous-Préfet apɛ?

10. Só (aɛkɛ) tí Le Maire apɛ?

Drill 3

Answers to negative questions. Provide the proper sentence following a negative or affirmative sign in response to the questions:

1.	Amú nginza na mɔ apɛ?	'Didn't he give you money?'
2.	Lo kɔnɔ na Rafai apɛ?	'Didn't he grow up in Rafai?'
3.	Ala píka lo ngangó apɛ?	'Didn't they hit him hard?'
4.	Lo ɛkɛ yɔ́ samba apɛ?	'Isn't he drinking beer?'
5.	Lo sára yoró míngi apɛ?	'Doesn't he make a lot of charms?'
6.	Lo hínga tí lɛkɛ yá tí da apɛ?	'Doesn't she know how to keep house?'
7.	Lo fáa yáká otá apɛ?	'Didn't he make three gardens?'
8.	Ala sára ngiá da lá kóé apɛ?	'Don't they always play there?'

PHONOLOGICAL DRILLS

Drill 1

Listen to the contrast between /gb/ and /b/ in the following

words:

gbá	'a bundle'	bá	'oath'
gbágbá	'a hedge'	babá	'father'
gbándá	'easily'	bángá	'rubber'
gbara	'frying pan'	bara	'to greet'
gbɛ́	'underpart'	bɛ́	'liver'
gbí	'to ignite'	bí	'night'
gbogbo	'mat'	bobo	'termite'
gbukuru	'to shake up'	búbúrú	'dumbness'

Practice pronouncing the following words with /gb/:

gbɔtɔ	'to pull'	báságbó	'eland'
gbó	'to take hold'	kugbé	'leaf'
gbikí	'perspiration'	lekpa	'certain antelope'
gbánzi	'to prevent'	másarágba	'rhinoceros'
		tágba	'kob antelope'

Drill 2

Distinguishing g and b from gb. Write down the numbers 1 to 15 and answer SAME or DIFFERENT for the consonants of each of the following pairs of words. After this has been done, write out the syllables and then check with what is listed below.

1.	gá	gbá
2.	bɛ́	gbɛ́
3.	bɔ́	bɛ́
4.	bɔ́	gbɔ́
5.	bó	gbó
6.	gú	gbú
7.	bó	bó

8.	bú	gbú
9.	bá	gá
10.	bɛ́	gɛ́
11.	gbá	gbá
12.	gbɛ́	bɛ́
13.	gbí	bí
14.	gí	gbí
15.	bɛ́	gɛ́

Drill 3

Distinguishing kp from gb. Do this exercise as for the preceding one. There are ten pairs of syllables.

1.	kpá	gbá
2.	gbá	gbá
3.	kpí	kpú
4.	kpó	gbó
5.	gbɛ́	kpé
6.	gbí	kpú
7.	gbá	gbɛ́
8.	kpɔ́	gbí
9.	kpú	kpú
10.	gbó	kpɔ́

Drill 4

Distinguishing simple from double stops. Write down the 15 syllables as heard in the recording and check them with the following list.

1. kí
2. pɛ́

3. kpé
4. bó
5. gbá
6. gá
7. kpú
8. kpí
9. gó
10. bé
11. bú
12. kpá
13. kɛ́
14. bá
15. kɔ́

The consonant represented by the trigraph /ngb/ is, like the consonants /mb, nd, ng, nz/, a stop with nasal onset: i.e. it is a prenasalized /gb/. As with the other consonants, the nasal is made at the same points of articulation as the stops. In this case, there results a sound which is at the same time both [m] and [ŋ]. It can quite easily be made by making the [ŋ] of English sing and then, while humming the [ŋ], making an [m]. The "n" in the trigraph is therefore a simplified way of representing [ŋm], for /nggb/ or /ŋmgb/ would be barbarous. It is important not to read /ngb/ as /ng/ followed by /b/ or /n/ followed by /gb/. The consonant /ngb/ should not be difficult to distinguish from the other ones, because it is often accompanied by what sounds like a little explosion of air; one has the impression that the mouth was filled with air before the production of the sound. Others may have the impression that air was sucked into the mouth just before the vowel. These impressions are due to other peculiarities of doublestops and nasals which we need not go into here. Sometimes /ngb/ is replaced by the nasal [ŋm], especially in the conjunction ngbangatí 'because'; some other words are simplified to /mb/.

Drill 5

Some people will find it helpful to work up to the prenasalized stops in the following steps:

1	2	3
ŋma	gba	ngba
ŋmɛ	gbɛ	ngbɛ
ŋmɔ	gbɔ	ngbɔ
ŋmi	gbi	ngbi
ŋmu	gbu	ngbu

Drill 6

Listen to the contrast between /ngb/ and /mb/ in the following words:

ngbáá	'slave'	mbá	'compatriot'
ngbúru	'to embroil'	mbúrú	'oil palm'
ngbɔ́kɔ	'sugar cane'	mbɔ́kɔ	'be bruised'
ngbó	'snake'	mbo	'dog'
kóngbá	'possessions'	kombá	'guinea fowl'

Practice pronouncing the following words with /ngb/:

ngbangbu	'a hundred'	bóngbi	'to assemble'
ngbéré	'old'	kángbi	'to divide'
ngbii	'for a long time'	kúngbi	'to fold'
ngbundá	'hips'	sungba	'to burst'

LESSON EIGHT

CONVERSATION

1. Vɔ́ngó yí na galá 'Buying things in the market'

1A	Tongana yę, Marie!	'How is it, Marie?'
2B	Bara míngi.	'Many greetings'.
3A	Mɔ lóndó na ndo wa.	'Where do you come from?'
4B	Mbi lóndó na da, sí mbi gá tí vɔ yí.	'I came from home, and I come to buy things'.
5A	Mɔ yí tí vɔ kóbe tí mɔ?	'Do you want to buy your food?'
6B	Ęę, mbi yí tí vɔ kóbe.	'Yes, I want to buy food'.
7A	Tongana yę. Nzara agbó ála ká míngi?	'What's the trouble? Are you very hungry over there?'
8B	Kóbe só í ɛkɛ na ní, í tɛ kóé awe apɛ?	'The food which we had, we've eaten all of it, haven't we?'
9A	Taá téné. Galá aɛkɛ yáká tí í. Mɔ goe apɛ só, mɔ lángó nzara. Kóbe tí yę mɔ ɛkɛ vɔ lá só.	'That's right. The market is our garden. If you don't go, you (go to) sleep in hunger. What kind of food are you going to buy today?'
10B	Kóbe kíríkiri. Kóbe ahúnzi na da tí í awe.	'All kinds of food. Food is all gone in our house'.
11A	Mais éré tí kóbe ní aɛkɛ apɛ ma?	'But doesn't the food have names?'

12B	Eré ní aɛkɛ: áfɔndɔ, ágɔzɔ, ásusu, ámápa -- áyɛ̧, yɛ̧. Só kóé kôbe. Kóé anzɛrɛ na bɛ́ tí mbi.	'There are names: plantains, manioc, fish, bread -- different kinds of things. All of this is food. I like it all'.

2. Vɔ́ngó susu 'Buying fish'

1A	Madame, ngéré tí susu tí mɔ ní ɔ́kɛ.	'Madame, what is the price of your fish?'
2B	Ngéré tí susu tí mbi aɛkɛ balé otá na omaná.	'The price of my fish is thirty six patas'.
3A	Mɔ língbi tí diminuer ngéré ní na mbi apɛ?	'Can't you reduce the price for me?'
4B	Mɔ hínga kóé na Bangui ndo só. Ngéré tí kôbe aɛkɛ ngangó míngi apɛ?	'You are fully aware of things here in Bangui, Isn't the price of food high?'
5A	Tòngana ngéré tí kôbe aɛkɛ ngangó, mɔ diminuer ngá sí mbá tí mɔ avɔ apɛ?	'If the price of food is high, don't you lower the price so that your friend can buy?'
6B	I ɛkɛ vɔ ká na yá tí ngú ká só. Ngéré tí yí ní aɛkɛ ngangó míngi. Ní laá, sí í ká ngéré ní ngangó. Tongasó sí í wara nginza ní.	'We buy (things) over there in the water. The price is very high. That's why we sell things at a high price. This is how we get our money back'.

7A	Ka mɔ ká mbéní só ɔ́kɛ.	'So how much are you selling these for?'
8B	Mbéní só, mbi ká na balé mbásámbárá na ukú.	'These I sell for seventy five pata's'.
9A	Ô, ngéré tí mɔ kóé gí ngangó tongasó? Madame, mɔ diminuer ngéré ní kété na zo apɛ?	'Oh, are all your prices high like this? Madame, don't you lower the price a little for a person?
10B	Mɔ mú na mbi balé mbásámbárá, mɔ mú ní.	'Give me seventy pata's and take it'.
11A	Ka tongasó mɔ kánga na mbi ní ma.	'All right, wrap it up for me'.
12B	Ní lo só, mɔ mú.	'Here it is, take it'.

NOTES ON CONVERSATION

Conversation 1

7A. gbó 'seize' -- This verb replaces sára in many constructions to indicate greater intensity; nzara asára mbi means simply 'I am hungry'.

8B. kóbe só -- This is equivalent to a relative clause. This use of só will be taken up later. The clause is literally tranlated 'food this we are with it (the determinant)'. There is nothing in this first clause to indicate past time; the context makes the time clear.

9A. mɔ goe apɛ 'you go not' -- This is an unmarked dependent clause. These are discussed in a later lesson. mɔ -- As in English the second person pronoun is used as a generalized subject where French would use on. mɔ lángó nzara -- It would be correct to have na before nzara, that is, 'in hunger', but the expression occurs just as it is. There are other expressions where a noun is a complement without na: for example, lo goe ngonda 'he went (into) the bush' meaning 'he went to relieve himself'. If na were used here, the expression would be taken literally, that is, that the person went into the bush to hunt, to get firewood, etc. kóbe tí yɛ -- Notice how an object of a verb can occur at the beginning of a sentence.

12B. áfɔndɔ -- The prefix á- marks plurality. It is discussed later. áyɛ, yɛ 'what, what' -- This stands for 'etc., etc.' Because yɛ can take the plural marker, it must be considered a substantive.

Conversation 2

1A. ɔ́kɛ 'how much?' -- yɛ 'what?' could have been used here.

4B. ndo só 'here' -- Before this noun phrase the connective na is often omitted.

5A. ngá 'also, even' -- Its use here is not clear.

6B. ngangó 'strength' -- Here the noun is used adverbially.

10B. ní -- The determinant is used as a pronoun in object position. There is generally no pronominal reference to inanimate objects.

11A. ní -- The position is unusual. One expects kánga yí ní.

GRAMMATICAL NOTES

Numerals (4.22). Enumeration in Sango is decimal. The fundamental units are these:

1	ɔ́kɔ	6	omaná, omɛnɛ́
2	óse	7	mbásámbárá, mbárámbárá
3	otá	8	miombe
4	osió	9	ngombáyá
5	ukú	tens	balé
		hundreds	ngbangbu

The combinations are illustrated by the following:

12 *balé ɔ́kɔ na (ndó ní) óse* (lit. one unit of ten and two on top of it)

231 *ngbangbu óse na ndó ní balé otá na ɔ́kɔ*

With this system it is possible to go into the thousands, but its awkwardness in the higher numbers leads to the use of French equivalents. French is also used in counting *francs,* but Sango is used in counting *páta*'s, which is a unit of five francs.

The distinction between cardinal and ordinal numbers exists only for the number 1: 'the first' is *kózo ní;* for the rest one simply adds *ní* to the numeral -- *óse ní* 'the second', *balé otá ní* 'the thirtieth', etc.

Counting money (4.22). Two things affect the way in which money is counted: the knowledge the Centralafrican has of French and the size of the sum. A French-speaking person is likely to use the Sango way with the lower figures, but French with the higher. On the other hand, the upcountry farmer with little or no knowledge of French will use Sango for all the business he may ever have, that is, assuming that he is talking Sango.

There are two units of money: *sáki* 'thousands of francs' and *páta* 'units of five francs'. In other words, one first divides into *sáki,* if necessary, and then into *páta.* Thus:

2.560 francs > *sáki óse na (páta) ngbangbu ɔ́kɔ na balé ɔ́kɔ na óse,* because 100 X 5 (the number of francs in one *páta*) = 500 and 12 X 5 = 60.

The period in 2.560 is no mistake. This what is used where we would use a comma.

In spite of its apparent cumbersomeness, this system *is* used, and the student must be prepared to operate it.

Written prices are almost always in francs, but semiliterates record sums of money in *páta*'s, for example writing 15 when they mean 75 (francs).

Coordinating connective (5.32.10). The equivalent of English *and* is the Sango word *na*. Its use parallels that of English and should give the student no difficulty. Examples:

Mɔ na lo, ála sára kɔa míngi apɛ.	'You and he don't do much work'.
Lo yí tí báa í na mɔ kóé.	'He wants to see both you and me'.
Babá na mamá tí mbi akúí óse kóé.	'My father and mother have both died'.
Ála vɔ mápa na café.	'They bought bread and coffee'.
Ámbéní aɛkɛ lutí, na ámbéní aɛkɛ dutí.	'Some were standing and some were sitting'.

GRAMMATICAL DRILLS

Drill 1

Practice in using Sango numerals. Supply the Sango words for the numerals.

1. *Lo gá na lángó* ------ *tí nzɛ tí Juin.* 'He came on the ------ of the month of June'.

13	*balé ɔ́kɔ na (ndó ní) otá*
25	*balé óse na (ndó ní) uku*
8	*miombe*
17	*balé ɔ́kɔ na (ndo ní) mbásámbárá*

19	balé ɔ́kɔ na (ndó ní) ngombáyá
30	balé otá
2	óse

2. Azo agá ------. '------ people came'.

126	ngbangbu ɔ́kɔ na ndó ní balé óse na omaná
303	ngbangbu otá na ndó ní otá
85	balé miombe na ndó ní ukú
66	balé omaná na ndó ní omaná
50	balé ukú
15	balé ɔ́kɔ na ukú
281	ngbangbu óse na ndó ní balé miombe na ɔ́kɔ

Drill 2

Counting money. For each of the following sums answer the questions: Ngéré ní aɛkɛ ----- francs; páta aɛkɛ na yá ní ɔ́kɛ. 'The price is ----- francs; how many páta's are there in it?'

15 f.	páta otá	3
65 f.	páta balé ɔ́kɔ na otá	13
85 f.	páta balé ɔ́kɔ na mbásámbárá	17
130 f.	páta balé óse na ndó ní omaná	26
335 f.	páta balé omaná na ndó ní mbásámbárá	67
395 f.	páta balé mbásámbárá na ndó ní ngombáyá	79
515 f.	ngbangbu ɔ́kɔ na ndó ní otá	103
1.470 f.	sáki ɔ́kɔ na balé ngbombáyá na ndó ní osió	1/94

2.175 f.	sáki ɔ́se na ndó ní balé otá na ukú	1/35
3.580 f.	sáki otá na ndó ní ngbangbu ɔ́kɔ na ndó ní balé ɔ́kɔ na omaná	1/116
12.220 f.	sáki balé ɔ́kɔ na ɔ́se na páta balé osió na ndó ní osió	1/44
14.471 f.	sáki balé ɔ́kɔ na osió na páta balé ngombáyá na ndó ní osió na franc ɔ́kɔ	14/94/1

Drill 3

Using numerals. The following questions can be used to improve one's mastery of the numerals.

1.	Mérɛngɛ́ tí mɔ aɛkɛ ɔ́kɛ.	'How many children do you have?'
2.	Aíta tí mɔ aɛkɛ ɔ́kɛ.	'How many siblings do you have?'
3.	Mɔ mú wále (kɔ́li) tí mɔ, fadesó asára ngú (nzɛ) ɔ́kɛ.	'How many years (months) has it been since you got married?'
4.	Azo alángó na yá da tí mɔ, li tí ála ɔ́kɛ.	'How many people live in your house?' or 'How many people sleep in your room?'
5.	Ngú tí mɔ aɛkɛ ɔ́kɛ.	'How old are you?'
6.	Mɔ sára classe tí français ngú ɔ́kɛ.	'How long have you studied French?'
7.	Azo aɛkɛ na classe só ɔ́kɛ.	'How many people are there in this class?'
8.	Só mɔ gá na kɔ́tɔ́rɔ́ só, mɔ	'How long has it been since

	sára lángó ɔ́kɛ.	you came to this village (country)?'
9.	Mɔ yí tí sára na ndo só lángó ɔ́kɛ.	'How long do you intend to stay here?'

Drill 4

This exercise provides practice in the use of numerals and temporal expressions. It is based on drill 1 in lesson three. Translate the English into Sango.

1. I arrived ...
   - ... on the 20th of August.
   - ... this month.
   - ... yesterday.
   - ... today.
2. I heard about it ...
   - ... last month.
   - ... on the 8th of January.
   - ... just now.
   - ... this morning.
3. I want to go ...
   - ... tomorrow.
   - ... in the evening.
   - ... at night.
   - ... on the 16th of December.
4. They will take the examinations ...
   - ... on the 24th of next month.
   - ... on Saturday morning.
   - ... tomorrow afternoon.

... day after tomorrow.

5. They stole my bicycle ...

... day before yesterday.

... on the 21st of July.

... night before last.

... last night.

Drill 5

Identifying and buying things. This exercise provides practice in identifying objects and in using numerals. It is for two people, one of whom (A) is the propective buyer.

For example:

A.	*Só (aɛkɛ) yɛ̨.*	'What is this?'
B.	*Só (aɛkɛ) makala.* *Mɔ yí tí vɔ mbéní?*	'These are fritters. Would you like to buy some?'
A.	*Ɛ̨ɛ̨.* *Mbi yí tí vɔ tí páta óse.*	'Yes. I would like to buy ten francs 'worth'

If the object is countable, the answer can be, for example, *Mbi yí tí vɔ óse* 'I want to buy two (of them)'. The drill can be carried on beyond the limits of the material provided here by using French names for fruits and vegetables. Some are given below.

yíngɔ́	'salt'	*avocat*	'avocado'
susu	'fish'	*tomate*	'tomato'
capitaine	'Nile perch'	*salade*	'lettuce'
yąma tí bágara	'beef'	*haricot*	'beans'
fɔndɔ	'plantains'	*banane*	'banana'
ndóngé	'red pepper'	*citron*	'lemon, lime'

sindi	'sesame'
caramel	'sesame seeds in caramelized sugar'
fuku tí gɔzɔ	'manioc flour'
mafuta tí mbúrú	'palm oil'
kárákó	'peanuts'
makala	'fritters'
mángo	'mangoes'

orange	
aubergine	'eggplant'
poireaux	'leeks'
épinard	'spinach'
carrote	'carrot'

Drill 6

More practice in using numbers. The instructor will first use 100 francs (páta balé óse) and then 500 and 1000 francs with the following questions. For each sum of money (A) will be addressed to one person and (B) to another.

(A)

Question

Lo mú na mɔ páta balé óse. Mɔ mú na mbi páta óse. Nginza tí mɔ angbá ɔ́kɛ.	'He gave you 100 francs (twenty pata's.) You gave me two pata's. How much money do you still have?'

Answer

Nginza tí mbi angbá páta balé ɔ́kɔ na ndó ní miombe.	'I still have 18 pata's'.

(B)

Question

So aɛkɛ franc [faránga] ɔ́kɛ.	'How many francs is this?'

OR	
ranc aɛkɛ na yá tí páta balé ɔ́kɔ na ndó ní miombe ɔ́kɛ	'How many francs are there in 18 pata's?'
Answer	
So aɛkɛ francs balé ngombáyá.	'That's 90 francs!.
OR	
Franc aɛkɛ na yá ní balé ngombáyá.	'There are 90 francs in it'.

PHONOLOGICAL DRILLS

Drill 1

Disyllabic words with low and high tones. Listen to the following lists of words and mimic the tones by humming or whistling:

High - High		High - Low		Low - High		Low - Low	
pópó	'middle'	fúta	'wages'	yoró	'medicine'	kono	'be big
súmá	'dream'	mángo	'mango'	fadé	'fast'	sara	'forked stick'
yángá	'mouth'	yɔ́rɔ	'insert'	ukú	'five'	lenge	'necklace'
kɔ́ngɔ́	'rainbow'	ɔ́kɔ	'one'	dambá	'tail'	wara	'receive'
hɔ́tɔ́	'hill'	kóngo	'mallet'	tará	'grandmother'	ulu	'jump'
yíngɔ́	'salt'	ála	'they'	vurú	'white'	awe	'finished'
lɔ́ndɔ́	'rise'	wɔ́kɔ	'weaken'	yingɔ́	'spirit'	venɛ	'lie'
kéké	'tree'	sára	'do'	ngindí	'bow'	baba	'pride'
búbá	'foolish'	bóngbi	'gather'	sɛmbɛ́	'dish'	mɛnɛ	'swallow'
		língbi	'be able'	bozó	'bag'	yuru	'leak'

Drill 2

Listen to the following pairs of words and mimic the tones:

Drill 2

Listen to the following pairs of words and mimic the tones:

Set A		Set B	
High - High	High - Low	Low - High	High - High
pópó	língbi	bozó	kéké
búbá	bőngbi	sɛmbɛ́	yíngɔ́
kéké	sára	ngindí	yángá
lóndó	wɔ́kɔ	yingɔ́	pópó
yíngɔ́	ála	vurú	súmá
hɔ́tɔ́	kóngo	tará	kɔ́ngɔ́
kɔ́ngɔ́	ɔ́kɔ	dambá	hɔ́tɔ́
yángá	yɔ́rɔ	ukú	lóndó
súmá	mángo	fadé	búbá
	fúta	yoró	

Set C		Set D	
Low - Low	High - Low	Low - High	Low - Low
yuru	bóngbi	yoró	yuru
mɛnɛ	wɔ́kɔ	fadé	mɛnɛ
baba	kóngo	dambá	baba
vɛnɛ	yɔ́rɔ	tará	vɛnɛ
awe	fúta	yingɔ́	awe
ulu	mángo	ngindí	ulu
wara	ɔ́kɔ	bozó	wara
lenge	ála	sɛmbɛ́	lenge
sara	sára	vurú	sara
kɔnɔ	língbi	ukú	kɔnɔ

Drill 3

Polysyllabic words with all high tones. Listen to the following words and mimic the tones:

kpítíkpítí	'very dark black'
báláwá	'shea nut'
lóndó	'rise'
báságbó	'eland'
wátáká	'a lie'
yángá	'mouth'
mbírímbírí	'straight'
ngɛ́lɛ́ngɛ́lɛ́	'manner of shining'

The native-speaker of English will be inclined to stress the first or second syllables of polysyllabic Sango words. Thus, words like bágara 'bovine animal' and lungúla 'remove' will not sound strange to him, because he interprets the syllables with high tone as having the main stress. (This interpretation is due to the fact that main stress is generally accompanied by higher pitch in English).

Drill 4

Listen to the following words and mimic the tones, making a special point of not adding stress to the syllables:

Set A

mafuta	'oil'	kusára	'work'
pendere	'young'	tambéla	'walk'
zaranga	'roan antelope'	mabɔ́kɔ	'hand'
yɛngɛrɛ	'sieve'	kolóngo	'basin'

Set B

lukundú	'witch spirit'	lungúla	'remove'
omaná	'six'	kolóngo	'basin'
likongó	'spear'	tambéla	'walk'
makɔrɔ́	'calumny'	mabɔ́kɔ	'hand'

Set C

kótará	'ancestor'	báláwá	'shea nut'
bákoyá	'baboon'	wátáká	'lie'
bámará	'lion'	báságbó	'eland'
mérɛngɛ́	'child'		

Drill 5

There are a few more patterns of tone sequences in polysyllabic words. Listen to the following and mimic the tones:

High-Low-Low	1.	bágara	'bovine animal'
Low-High-High	2.	dawóló	'a certain dance'
	3.	gugúrú	'certain small fish'
High-High-High-Low	4.	kékéréke	'tomorrow'
High-Low-High-Low	5.	másarágba	'rhinoceros'
High-High-Low-Low	6.	kíríkiri	'crooked'
	7.	bíríbiri	'a kind of beer'
Low-Low-High-Low	8.	adorómu	'Hausa salt'
	9.	pɔtɔpɔ́tɔ	'gruel'

Drill 6

There is a dozen words whose tones should not be difficult to remember. They are words ending in -ngbi (verbs), -nzi (verbs), and -la (nouns and verbs, apparently from the Lingala language), all of which have final High-Low tones. There is, however, nothing structurally significant about this fact.

bóngbi	'to gather'	kobéla	'illness'
kúngbi	'to smash up'	lungúla	'to remove'
língbi	'to be able'	sambéla	'to pray'
tíngbi	'to join'	sukúla	'to wash'
gbánzi	'to prevent'	tambéla	'to walk'
húnzi	'to finish off'		

LESSON NINE

CONVERSATION

Vɔ́ngɔ́ bágara 'Buying beef'

1A	Bara o, íta.	'Hello Friend'.
2B	Bara míngi o.	'Hello'.
3A	Ita, place tí yạma sɔ́ ála ɛkɛ vɔ na ní ndo sɔ́ na ndo wa.	'Friend, where is the place around here one buys meat?'
4B	Yama tí yɛ̨ sí mɔ yí.	'What kind of meat do you want?'
5A	Môme, cochon kɔ́ɛ́; mbi vɔ bágara kɔ́ɛ́; mbi vɔ susu kɔ́ɛ́; mbi yí tí báa.	'Pork would be all right. I might buy fish. I want to have a look'.
6B	Aɛkɛ na devant tí mɔ sɔ́.	'They're right in front of you here'.
7A	Mais kilo ní aɛkɛ ɔ́kɛ.	'But what's the price per kilo?'
8B	Kilo tí yạma ní?	'You mean a kilo of meat?'
9A	Ɛ̰ɛ̰.	'Mhm'
10B	Kilo tí bágara aɛkɛ balé ɔ́se.	'100 francs for a kilo of beef'.
11A	Kilo tí bágara aɛkɛ balé ɔ́se?	'100 francs for a kilo of beef?'
12B	Ɛ̰ɛ̰.	'Mhm'.
13A	Mais kilo ɔ́kɔ. Mbi yí tí vɔ kilo ɔ́kɔ.	'But one kilo. I want to buy one kilo'.
14B	Mɔ yí tí vɔ kilo ɔ́kɔ?	'You want to buy one kilo?'
15A	Ɛ̰ɛ̰.	'Mhm'.

16B	Kilo ɔ́kɔ, ní lo só, mbi fa na mɔ ngéré ní só apɛ?	'Isn't that the price of one kilo which I have just shown you?'
17A	Ɛɛ? Kilo ɔ́kɔ, ní laá mɔ fa na mbi ngéré ní só?	'Is that right? Is that the price you just showed me?'
18B	Ɛɛ. Kilo ɔ́kɔ mbi fa na mɔ só.	'Yeah. That was for one kilo I told you about'.
19A	Bon, mbi goe tí vɔ ní.	'Fine, I'll buy it'.
20B	Mɔ yí tí vɔ gí bágara ɔ́kɔ awe?	'Do you want to buy just beef?'
21A	Ɛɛ.	'Mhm'.
22B	Mɔ kɛ vɔ mbéní kɔ́be apɛ?	'Aren't you buying any other food?'
23A	Ɛɛ. Mbi vɔ mbéní kɔ́be apɛ. Mbi yí tí vɔ gí bágara.	'Mhm. I'm buying no other food. I want to buy just beef'.
24B	Mɔ goe na devant tí mɔ só; fadé mɔ wara, mɔ vɔ.	'Go ahead in front of you there. You'll find it and buy it there'.

NOTES ON CONVERSATION

3A. place -- Although ndo also means 'place', place seems to refer to more specific locations. na ní -- This refers to place. The kernel sentence would be something like vɔ ɲama na place só.

5A. kɔ́ɔ́ 'all' -- Here the word has the meaning of 'also'. That is, each of the nouns mentioned is included in the list of what might be bought.

16B. ní lo só 'that's it' -- A verbless clause. Notice how this phrase is equivalent to ní laá in the next sentence.

208. gí bágara ɔ́kɔ awe 'just beef one it is finished'. gí or ɔ́kɔ awe would have been enough to indicate'just'. For example, mbi báa ɔ́kɔ awe 'I saw just one'. In a different context, of course, this sentence can mean 'I have seen one'.

GRAMMATICAL NOTES

Commands. There is little that is grammatically significant about commands. Thus, the only difference between the following command and statement is that mɔ 'you' occurs in one and lo 'he' in the other:

Mɔ gá na ndo só.	'Come here'.
Lo gá na ndo só.	'He came here'.

A command is made polite by adding the sentence particle o at the end: Mɔ gá na ndo só o 'Please come here'. On the other hand, a command is made more demanding by adding ma at the end.

Sentence particles ma and o (8.11). The particles ma and o are constrastive in meaning: the first indicates insistence and emphasis whereas the second indicates supplication and politeness. In spite of the spelling, o has a mid tone and is often long (i.e. oo or ooo). Compare the following sentences:

Goe tí mɔ ma!	'Scram!'
Gá mɔ dutí o.	'Come have a seat'.

These particles occur in statements and certain kinds of questions as well as commands, but they do not seem to occur in simple yes/no questions and in negative questions. The following do not occur:

Lo vɔ na galá o?	'Did he buy it in the market?'
Lo vɔ na galá apɛ o?	'Did he not buy it in the market?'

But the following are possible with ma as well as o:

Lo vɔ na galá o.	'He bought it in the market'.
Lo vɔ na galá apɛ o.	'He didn't buy it in the market'.
Lo vɔ na ndo wa o.	'Where did he buy it?'

General obligation and counsel General obligation is expressed by *Aɛkɛ tɛ́nɛ́* (or *ngbanga*) *tí mɔ tí* followed by the verb phrase. This can be translated 'It is your responsibility to ...'. For example, *Aɛkɛ ngbanga tí mɔ tí kánga yángá da lá kóé* 'It' your job to lock the door all the time'.

The French constructions *il faut* and *il faudrait que*, pronounced in several different ways (for example, [ifo], [fodrekə]), are used very much like *aɛkɛ tɛ́nɛ́*. For example: *Il faut mɔ sára só lá só* 'You have to do this today'.

Advice is given by using the expression *Aɛkɛ nzoní* followed by a clause. For example,

Aɛkɛ nzoní í má yángá tí lo. 'We ought to listen to him'.

In some contexts a more polite expression might be used: *Tongana mɔ báa nzoní na lé tí mɔ, mɔ sára só lá só* 'If it's all right with you (lit. if you see [that it is] good in your eyes), do this today'.

Although the foreign guest wants to be as polite as possible in getting people to do things for him, he will be shocked from time to time by an apparent impoliteness on the part of Centralafricans. The impoliteness is only apparent because of cultural differences. For example, a person might announce *Mbi goe na mɔ* 'I'm going with you' or *Fadé mbi goe na mo* 'I'll go with you' when he only means to ask for permission to ride along in the car to some destination.

Hortative. There are two equivalents of English let in a hortative construction:

'Let's pick it up'.	I mú na ndúzú sí.
'Let him pick it up'.	Zía lo mú na ndúzú.

In the first construction the umarked clause (discussed in the next lesson) is used with the final sentence particle sí. It means literally 'we pick (it) up then'. (The expression 'Let's go' is on the other hand simply I goe.) The second construction consists of the verb zía 'to place' followed by an umarked clause. It too can be followed by sí.

Benefaction (5.32.22; 11.13). The concept of benefaction is signalled in Sango by na. When an English sentence has to or for, there is little problem in translating into Sango. But benefaction is also expressed in English by placing the noun phrase or pronoun between the verb and the object. Notice these pairs of sentences:

Give the man the money.	Give the money to the man.
Give him the money.	Give the money to him.

Sango does not have a construction like the first two; only the second ones are possible. Thus:

Mú nginza ní na kɔ́li ní.

Mú nginza ní na lo.

Sango is different also in permitting the transposition of the two objectival elements. Thus:

Mú na kɔ́li ní nginza ní.

Mú na lo nginza ní.

This second order seems to be more common than the first, although in some cases one or the other seems to be preferred, and if the following example is typical, there are some cases where only one is possible: Sára kɔa na lo 'Work for him'.

GRAMMATICAL DRILLS

Drill 1

Making polite commands. Change these to emphatic commands by replacing o by ma.

1.	'Please let me pass'.	Zía lége na mbi o.
2.	'Please give me some'.	Mú mbéní na mbi o.
3.	'Please take me'.	Mú mbi o.
4.	'Please hurry up'.	Sára fadé o.
5.	'Please add some to it'.	Zía mbéní na ndó ní o.
6.	'Please call your mother'.	Éré mamá tí mɔ o.
7.	'Please hold this for me'.	Bata só na mbi o.
8.	'Please don't spit here'.	Túku ngú yángá tí mɔ na ndo só apɛ o.

Drill 2

Practice in using the third person hortative.

1.	'Let me call him'.	Zía mbi éré lo.
2.	'Let them ask him'.	Zía ála húnda lo.
3.	'Let the mangoes get ripe'.	Zía mángo abe sí.
4.	'Let the water boil'.	Zía ngú ní akpɔrɔ sí.
5.	'Let him stand still first'.	Zía lo lutí kpó sí.
6.	'Let it stand in the plain'.	Zía lo lutí na ndó lando ní sí.
7.	'Let it fall first'.	Zía lo tí na sése sí.
8.	'Let it come out into the	Zía lo hɔ́ na gígí sí.

	open first'.	
9.	'Let it stop trembling first'.	Zía tɛ́rɛ́ tí lo adé sí.
10.	'Let them bring the knives first'.	Zía ála gá na zembe ní sí.

Drill 3

Practice in the use of ma. This exercise can be modified by changing the sentences under A to the following: Mɔ hínga tí tɔ́ kóbe apɛ? 'Don't you know how to cook food?' and Mɔ hínga tí tɔ́ kóbe lá wa! 'There's no truth at all in your saying you know how to cook food!' The response in B remains the same.

	A	B
1.	Mɔ hínga tí tɔ́ kóbe apɛ. 'You don't know how to cook food'.	Mbi hínga tí tɔ́ kóbe ma. 'I know how to cook food indeed'.
2.	Mɔ hínga tí tɛnɛ Sango apɛ. 'You don't know how to talk Sango'.	
3.	Mɔ hínga tí monter vélo apɛ. 'You don't know how to ride a bicycle'.	
4.	Mɔ hínga tí díkɔ mbɛ́tí apɛ. 'You don't know how to read'.	
5.	Mɔ hínga tí sára mápa apɛ. 'You don't know how to make bread'.	

6. Mɔ hínga tí píka ngɔ apɛ.

'You don't know how to play a drum'.

7. Mɔ hínga lége ní apɛ.

'You don't know the way'.

Drill 4

Practice in using benefactive phrases. After having acquired fluency in saying the short sentences under A, add the noun objects to make the more complete sentences.

	A	B	C
1.	Mú na lo.	mbɛ́tí ní	Mú mbɛ́tí ní na lo.
2.	Fa na lo.	lége ni	Fa lége ní na lo.
3.	Tɛnɛ na lo.	tɛ́nɛ́ ní	Tɛnɛ tɛ́nɛ́ ní na lo.
4.	To na lo.	mbɛ́tí	To mbɛ́tí na lo.
5.	Fáa na lo.	mbéní yąma	Fáa mbéní yąma na lo.
6.	Tó na lo.	ngú	Tó ngú na lo.
7.	Dɔrokɔ na lo.	ngása ní	Dɔrokɔ ngása ní na lo.
8.	Vɔ na lo.	makala	Vɔ makala na lo.
9.	Bata na lo.	mérɛngɛ́ ní	Bata mérɛngɛ́ ní na lo.
10.	Gbó na lo.	kɔ́ndo ní	Gbó kɔ́ndɔ ní na lo.
11.	Kíri na lo.	tɛ́nɛ́	Kíri tɛ́nɛ́ na lo.
12.	Píka na lo.	disque	Píka disque na lo.

The sentences under C would be translated as following:

1. 'Give him the book'.
2. 'Show him how'.
3. 'Tell him about it'.

4. 'Send him a letter'.

5. 'Cut him some meat'.

6. 'Draw him some water'.

7. 'Butcher the goat for him'.

8. 'Buy him a fritter'.

9. 'Take care of the child for him'.

10. 'Hold the chicken for him'.

11. 'Answer him (lit. return word to him)'.

12. 'Play him a record'.

Repeat the preceding exercise by replacing lo by the following nouns wherever they might be appropriate:

áta tí lo	'his grandmother'	makunzi ní	'the village headman'
babá tí lo	'his father'		
mamá tí lo	'his mother'	kɔ́li tí lo	'her husband'
íta tí lo	'his sibling'	wále tí lo	'his wife'
aú tí lo	'his maternal uncle'	sous-préfet ní	
		chauffeur ní	
kété babá tí lo	'his paternal uncle'		
patron tí lo	'his boss'		

Drill 5

Practice in using ɛkɛ na 'have' and mú na 'give (to)'. Replace the noun kóbe of the model with those that are supplied here and with as many others as possible.

Model

Lo ɛkɛ na kóbe apɛ.	Mú na lo mbéní.	'He doesn't have any food. Give him some'.

Nouns

yąma	'meat'	gɔzɔ	'manioc'
susu	'fish'	nginza	'money'
samba	'beer'	mápa	'bread'
mafuta	'oil'	bɔngɔ́	'clothes'
kanguya	'palm wine'	yoró	'medicine'
fɔndɔ	'plantains'	mbɛ́tí	'paper'

It should be noted that mbéní is an adjunctive, a class of words to be discussed later, here used as an object. In this context it would not be used if the noun were countable, for example, kɔ́ndɔ 'chicken'. In this case, one would have to say something like mí na lo ɔ́kɔ 'give him one'.

PHONOLOGICAL DRILLS

Developing control of tone. The drills of this lesson concentrate on developing a control of tone.

Drill 1

This drill is based on a frame where a high tone precedes and follows the noun. The sentence is equational, without the verb 'to be'. Replace the nouns in the model sentences by nouns from the following lists; these were introduced in an earlier lesson.

Só yákɔ́ ní.	'This is the garden'.
Só yąma ní.	'This is the meat'.
Só mápa ní.	'This is the bread'.
Só bongɔ́ ní.	'This is the cloth'.

4. 'Send him a letter'.

5. 'Cut him some meat'.

6. 'Draw him some water'.

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		chauffeur ní	
kété babá tí lo	'his paternal uncle'		
patron tí lo	'his boss'		

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Practice in using ɛkɛ na 'have' and mú na 'give (to)'. Replace the noun kɔ̂bɛ of the model with those that are supplied here and with as many others as possible.

Model

Lo ɛkɛ na kɔ̂bɛ apɛ.	Mú na lo mbéní.	'He doesn't have any food. Give him some'.

Nouns

yąma	'meat'	gɔzɔ	'manioc'
susu	'fish'	nginza	'money'
samba	'beer'	mápa	'bread'
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Só mápa ní.	'This is the bread'.
Só bongó ní.	'This is the cloth'.

L-L	H-H		H-L	L-H	
sembɛ	yíngɔ́	'salt'	mápa	tangé	'bed'
suru	yí	'thing'	mángo	veké	
susu	tɛ́nɛ́		lɔ́sɔ	sembɛ́	
samba	péré		páta	yoró	
mafuta	kɛ́tɔ́rɔ́		kɔ́ndo	mamá	
makala	kéké	'stick'	kámba	babá	
gozɔ	gúgú		tágba	likongɔ́	
fondɔ					

Drill 2

Use the nouns of the preceding drill in the following sentences. Some of these can be said with a great deal of emotion. Care should be taken in maintaining the proper pitch levels.

1.	Só yąma tí lo.	'This is his meat'.
2.	Só yąma tí lo apɛ.	'This is not his meat'.
3.	Só yąma tí lo laá.	'That's his meat'.
4.	Só yąma tí lo ká.	'That's his meat over there'.
5.	Só yąma tí lo ge.	'This is his meat here'.
6.	Só yąma tí lo ma.	'This is his meat!.
7.	Só yąma tí âla o.	'This is their meat [polite response]!.
8.	Só yąma tí lo lá wa.	'It's not his meat!'
9.	Só yąma tí lo tongana yę.	'How is it that it's his meat?!'

Drill 3

This drill is based on a frame where silence precedes and low tone follows a noun. Replace the nouns in the model sentences by nouns from the following list.

Yąma aekɛ na ndo wa.	'Where is there meat?'
Yáká aekɛ na ndo wa.	'Where is a garden?'
Pápa aekɛ na ndo wa.	'Where is a spoon?'
Bongó aekɛ na ndo wa.	'Where is there cloth?'

H-H		L-L	H-L	L-L	
yíngó		sɛmbɛ	mápa	babá	
péré		susu	mángo	mamá	
kótóró		samba	mánga	sakpá	'basket'
tɛ́nɛ́	'stone'	mafuta	lóso	yoró	
párá	'egg'	fondo	kóndo	sɛmbɛ́	
kósó	'cucurbit'	gozo	kámba	vekɛ́	

VOCABULARY: yąma 'animal, meat'

Yąma tí kótóró aekɛ, na yąma tí ngonda aekɛ.	'There are domesticated animals and wild animals'.
Lo yí tí lángó na ndo ɔ́ko apɛ. Lo fonɔ na ndo ndé ndé tongana yąma.	'He doesn't want to stay in one place. He roams from place to place like an animal'.
Yąma ní aekɛ yąma tí ngú wala yąma tí gígí?'	'Is the animal aquatic or terrestrial?'
Lo goe tí gí yąma, na lo wara gerɛ́ tí ála ɔ́ko apɛ.	'He went hunting, but he didn't find any tracks'.
Mbénî kété yąma aekɛ tɛ yá tí lo.	'Some parasite is affecting his insides'.

Lo ngɛ míngi. Yąma tí téré tí lo aɛkɛ míngi apɛ.	'He's very thin. He doesn't have much flesh to him'.
Lo mú na mbi gí bió. Lo mú na mbi yąma apɛ.	'He gave me just bones. He didn't give me any meat'.
Só kása tí yąma wala kása tí susu?	'Is this meat sauce or fish sauce?'

LESSON TEN

CONVERSATION

Mɛ́ngó kóbe 'Making dough'

1A	Bara o.	'Hello'.
2B	Bara, íta.	'Hello, Friend'.
3A	Mo ɛkɛ sára yɛ̨.	'What are you doing?'
4B	Mbi ɛkɛ píka gozo.	'I'm pounding manioc'.
5A	Mo píka gozo tí sára na yɛ̨.	'You are pounding manioc to make into what?'
6B	Tí mɛ́, tí tɛ.	'To make into a dough, to eat'.
7A	Tí mɛ́, tí tɛ tongana yɛ̨.	'What do you mean "To make into a dough, to eat before"?
8B	Mbi píka kóé, mbi yengerɛ.	'After I've pounded it completely, I sift it'.
9A	Tongana mo yengerɛ kóé, mo sára tongana yɛ̨.	'After you have sifted it completely, what do you do?'
10B	Mbi zía ngú na wá, mbi mɛ́.	'I put water on the fire (to heat), and I make the dough'.
11A	Tongana mo zía ngú ní na wá kóé, mo mɛ́, mo sára tongana yɛ̨.	'After you have put the water on the fire and have made the dough, what do you do?'
12B	Mbi mɛ́ kóé, mbi fáa, mbi zía na sembɛ́.	'After I have made the dough, I break some off and put it in a dish'.
13A	Mo zía na sembɛ́ tí sára na yɛ̨.	'What is the purpose of putting it in a dish?'

14B	Mbi kángbi na ákɔ́li, na tí áwále, na mbi mú tí í, í tɛ.	'I divide some for the men, and for the women, and I take ours, and we eat'.
15A	Ala tɛ kóé, álà sára na pekɔ́ yɛ̨.	'After they have eaten, what do you do'.
16B	I sukúla mabɔ́kɔ, í yɔ̨́ ngú.	'We wash our hands and we drink water'.
17A	Tongasó, anzérɛ́ míngi, wala anzerɛ apɛ.	'Does it taste good or not?'
18B	Anzerɛ míngi.	'It tastes very good'.

NOTES ON CONVERSATIONS

4B. píka gozo -- The dried manioc (cassava) is pounded in a mortar to separate the fibers. The fibers are then sifted out (yɛ́ngɛrɛ, 8B).

5A. na yɛ̨ 'into what?' or 'what out of it?' -- A person translating from English would tend to omit the na. This use will be taken up in a later lesson.

6B mɛ́ 'to make a dough by mixing hot water into flour' -- I call it 'dough' instead of 'porridge' because it is uncooked and it is similar in consistency to bread dough, perhaps a little heavier. This is staple of the country, whether made from bitter manioc or sorghum. One breaks off a peice from a common lump and dips it into a sauce.

12B. fáa -- She divides the dough into portions, some for the men, who eat apart, and some for the women and children (14B).

16B. sukúla -- Hands are washed after the meal because the fingers have been used in dipping into the sauce. *yǫ́* -- Some water is drunk and the mouth is rinsed out. A beverage is not drunk during the meal.

GRAMMATICAL NOTES

Tense and aspect (general remarks). In Sango there are no changes in verbs -- by affixation or internal change -- to mark concepts that we associate with tense and aspect. The Sango verb is unchangeable; other words in the clause contribute meanings of time and aspect. It is convenient to identify the following categories (if we say "tense" we use this word very loosely):

Unmarked	*Lo tɛ kôbe.*	'He eats'.
Perfective	*Lo tɛ kôbe awe.*	'He has eaten'.
Future	*Fadé lo tɛ kôbe.*	'He will eat'.
Continuative	*Lo ɛkɛ tɛ kôbe.*	'He is eating'.
Incompletive	*Lo ngbá* (or, *de*) *tí tɛ kôbe.*	'He is still eating'.
Past conditional	.... *ka mbi tɛ kôbe na lo.*	'.... I would have eaten with him'.
Future conditional	.... *ka fadé í tɛ kôbe ní.*	'.... we would eat the food'.

The unmarked category is given this name, because it is nonlinguistic or linguistic context which disambiguates the meaning. Thus, *Lo tɛ kôbe ní* can mean 'He ate the food' whereas *Lo tɛ kôbe*? means 'Is he eating?' when one is referring to somebody in the house. The first might be called the preterit use of the unmarked clause.

The continuative (9.23). The continuative has very nearly the same meaning as the verb *be* with a participle in English. The verbs *ngbá* and de, followed by tí and a verb, also mark continuation, but these clauses mean 'to be still doing something'. For example:

Lo ɛkɛ tɛ kôbe.	'He's eating'.
Lo ngbá tí tɛ kôbe.	'He's still eating'.

The time of the action is marked by other words in the sentence or in the discourse. A few sentences have been found in the texts where ɛkɛ and awe, the continuative and the perfective, both occur. One Centralafrican rejected such sentences, and they may be ungrammatical. If such sentences are admitted by others, they may have the meaning 'to have already begun doing something'. See the next lesson.

The verb ɛkɛ 'to be'. This is the most fequently-used verb in Sango because of its function as a copula and as the mark of the continuative. It ordinarily gets very little stress in a sentence, and it is commonly abbreviated to kɛ. Some speakers have even been heard to say [ɛɛ], for example, lo ɛkɛ [ɛɛ] goe 'he's going'. The student's accent will be better, therefore, if he will learn to avoid stressing this word.

Redundant use of the subject marker (7.20). The verb (the predicate) which immediately follows a noun subject takes the prefixal subject marker a-. It is called redundant because it marks the subject a second time; it does not mean that it is optional. There are times when it does not occur with a verb, but never in this circumstance. Notice the following sentences:

Babá akúí.	'Father died'.
Lo kúí.	'He died'.
Babá ade, akúí apɛ.	'Father is still living, he hasn't died'.

Although a simple pronoun is never followed by the subject marker, as is illustrated above with lo, there are some pronoun phrases which do indeed take a-. For example, ála kɔ́ɔ́ agá 'they all came'.

In rapid speech an obligatory a- may be omitted. In other instances it is said so briefly that its occurrence is difficult to detect. It also escapes one's notice when it follows another /a/ unless one can perceive a lengthened vowel or a tonal contour. Thus, in the first sentence above, babá akúí, there would be a change of pitch from high to low before going up to high again, that is, [áa].

GRAMMATICAL DRILLS

Drill 1

Practice in using the continuative. Answer with the following sentences to the question 'What are you doing?' It can be asked in these ways: Mo ɛkɛ sára yę, Mo ɛkɛ sára yę só, Yí yę mo ɛkɛ sára só. The material within parentheses can be added.

1. Mbi ɛkɛ sára yí apɛ.	'I'm not doing anything'.
2. Mbi ɛkɛ dutí sɛ́ngɛ́.	'I'm just sitting'.
3. Mbi ɛkɛ mí mɛ na mérɛngɛ́ tí mbi só.	'I'm breast-feeding my child'.
4. Mbi ɛkɛ tɔ́ kɔ́bɛ (tí mí na kɔ́li tí mbi).	'I'm preparing food (to give to my husband)'.
5. Mbi ɛkɛ lɛkɛ gbánda tí mbi.	'I'm repairing my net'.
6. Mbi ɛkɛ kpaka yángá tí zɛmbɛ tí mbi.	'I'm sharpening my knife'.
7. Mbi ɛkɛ sukúla mérɛngɛ́ tí mbi.	'I'm bathing my child'.

8. Mbi ɛkɛ mɛ́ kôbe.	'I'm mixing dough'.
9. Mbi ɛkɛ yɔ́ro makala (tí ká na ázo).	'I'm frying fritters (to sell to people).'

Drill 2

Collect examples of all the continuative clauses in the conversations of the preceding lessons and study the linguistic and nonlinguistic contexts in which the continuative is used. For example, what is happening when one uses the continuative? What is said immediately before the sentence with the continuative?

Drill 3

Practice in the use of the subject marker. The sentences in B have noun subjects followed by the subject marker.

A	B
1. Lo ɛkɛ sára koa.	Koa ní aɛkɛ ngangó.
'He is working'	'The work is difficult'
2. Lo ɛkɛ lɛkɛ gbánda.	Gbánda ní asúru.
'He is repairing a net'.	'The net is torn'.
3. Lo ɛkɛ kpaka yángá tí zembɛ.	Zembɛ ní azá apɛ.
'He is sharpening the knife'.	'The knife is not sharp'.
4. Lo ɛkɛ mɛ́ kôbe.	Kôbe ahúnzi awe.
'She is mixing dough'.	'The dough is all gone'.
5. Lo ɛkɛ díkɔ mbɛ́tí.	Mbɛ́tí ní así lá só.
'He is reading a letter'.	'The letter arrived today'.
6. Lo goe tí éré babá.	Babá ade tí lángó.
'He went to call Father'.	'Father is still sleeping'.
7. Lo ká diamant tí lo.	Fadesó nginza tí lo ahúnzi awe.

'He sold his diamonds'. 'Now his money is all gone'.

8. Lo yǫ́ samba míngi. Fadesó li tí lo atourner.
'He drank a lot of beer'. 'Now he is drunk'.

9. Lo tambéla yongóro míngi. Fadesó gɛrɛ́ tí lo akánga awe.
'He walked a long way' 'Now his legs are fatigued'.

10. Lo píka goso ngbii. Goso ní agá fuku awe.
'She pounded the manioc a long time'. The manioc has become flour'.

Drill 4

Collect examples of all the occurrences of the subject marker in the conversations of the preceding lessons. Make a classification of the various kinds of nominal subjects which precede a-. Replace the pronoun subjects of all the verbs with nominal subjects and add the necessary a-. For example, Mo goe na ndo wa > Robert agoe na ndo wa.

PHONOLOGICAL DRILLS

Drill 1

Developing control of tone. This drill is based on a frame where low tone precedes and high tone follows a noun. Replace the nouns in the model sentences by nouns from the followings lists.

Lo ɛkɛ na yíngó míngi.	'He has a lot of salt'.
Lo ɛkɛ na zuru míngi.	'He has a lot of sorghum'.
Lo ɛkɛ na mápa míngi.	'He has a lot of bread'.
Lo ɛkɛ na bǫngó míngi.	'He has a lot of clothes'.

H-H		L-L		H-L		L-H
yáká		susu		mápa		vɛkɛ́
yí	'thing(s)'	samba		mángo		sɛmbɛ́
téné		mafuta		kɔ́bɛ	'food'	yorɔ́
péré		gɔzo		kámba		sakpá
bɔ́ndɔ́	'sorghum'	fɔndo		mánga		likongó
kárákɔ́	'peanut'	duma	'honey beer'	lɔ́sɔ		bɔngɔ́
kéké		makala		kɔ́ndɔ		
kɔ́á	'hair'	koa				

Drill 2

Supplementary drills can be made with the same L _____ H frame using other words and phrases; not all of the above words are semantically compatible with the following sentences. The first three sentences can also be negated by adding apɛ.

Lo vɔ _____ kɔ́ɛ́.	'He bought all the _____'.
Lo bata _____ ní na mbi.	'He kept the _____ for me'.
Lo vɔ _____ ní na mbi.	'He bought the _____ from me'.
Lo tɛ _____ tí âla kɔ́ɛ́.	'He ate all their _____'.
Lo tɛ _____ ní kɔ́ɛ́ kɔ́ɛ́.	'He ate absolutely all the _____'.
Lo kɛ̧ _____ ní.	'He rejected the _____'.
Lo kɛ̧ _____ ní ngbangatí yɛ̧.	'Why did he reject the _____?'
Lo goe na _____ ní na ndo wa.	'Where did he take the _____?'

Drill 3

This drill is based on the frame L _____ L, the substitution items being verbs. Using the frame, replace lo by mbi and a-.

Lo kɔnɔ awe.	'He has grown up'.
Lo lɔ́ndɔ́ awe.	'He has arisen'.
Lo wɔ́kɔ awe.	'He has become tired'.

L(-L)		H(-H)		H-L		L-H	
bi	'throw'	dé	'vomit'	díkɔ	'read'	lutí	'stand up'
buba	'ruin'	dú	'give birth'	báa	'see'	dutí	'sit down'
goe	'go'	gá	'come'	hínga	'know'		
kɔtɔ	'scratch'	hɔ̨́	'pass by'	sára	'do'		
li	'enter'	ká	'sell'	súru	'split'		
lɛkɛ	'repair'	lángó	'fall asleep'	kánga	'close'		
mɛnɛ	'swallow'			yɔ́rɔ	'insert'		
pɛtɛ	'crush'			túku	'pour'		
tɛ	'eat'						

Drill 4

This drill is based on the H ____ H frame used in a preceding drill. In this instance the substitution items are verbs.

Lo yí tí bata yí ní.	'He wants to keep it [lit. the thing]'.
Lo yí tí fú yí ní.	'He wants to sew the thing'.
Lo yí tí báa yí ní.	'He wants to see the thing'.

bata	'keep'	gí	'search for'	bóngbi	'gather up'
bi	'throw'	ká	'sell'	hónde	'hide'
buba	'ruin'	mú	'take'	húnzi	'use up'
kɛ̨	'reject'			kánga	'lock up'
lɛkɛ	'repair'			kɔ́rɔ	'pierce'
mɛnɛ	'swallow'			sára	'do'
pɛtɛ	'crush'				

tɛ	'eat'
wara	'get'

Drill 5

Mid tone. There should be no difficulty in remembering the words with mid tone. The most common ones are mbī 'I', kɔ́lī 'man' wálē 'woman', ítā 'sibling', and légē 'path'. To hear and make the difference between mid and the other tones practice pronouncing the phrases and sentences below.

1		2		3	
kɔ́lī ní	'the man'	mápa ní	'the bread'	yáká ní	'the garden'
wálē ní	'the woman'	lɔ́sɔ ní	'the rice'	ténɛ́ ní	'the affair'
ítā ní	'the sibling'	kámba ní	'the rope'	pémbɛ́ ní	'the tooth'
légē ní	'the path'	sése ní	'the land'	póró ní	'the skin'

4

Mú na mbī gɔzɔ.	'Give me manioc'.
Mú na mbī susu.	'Give me fish'.
Mú na mbī samba.	'Give me beer'.
Mú na mbī mafuta.	'Give me oil'.
Mú na mbī makala.	'Give me a fritter'.
Mú na mbī zɛmbɛ.	'Give me a knife'.
Mú na mbī póró ní.	'Give me the skin'.
Mú na mbī yíngɔ́ ní.	'Give me the salt'.
Mú na mbī yí ní.	'Give me the thing'.
Mú na mbī kéké ní.	'Give me the stick'.
Mú na mbī kótá ní.	'Give me the big one'.
Mú na mbī kété ní.	'Give me the small one'.

Mbī goe apɛ.	'I didn't go'.
Mbī kɛ̧ apɛ.	'I didn't refuse'.
Mbī lɛkɛ apɛ.	'I didn't fix (it)'.
Mbī mɛnɛ apɛ.	'I didn't swallow (it)'.
Mbī tɛ apɛ.	'I didn't eat'.
Mbī wara apɛ.	'I didn't receive (it)'.
Mbī fáa apɛ.	'I didn't kill (it)'.
Mbī hónde apɛ.	'I didn't hide (it)'.
Mbī húnzi apɛ.	'I didn't use (it) up'.
Mbī kánga apɛ.	'I didn't close (it)'.
Mbī sára apɛ.	'I didn't do (it)'.

VOCABULARY: píka 'to hit, strike, beat, pound'

Ala píka mɔ na yɛ̧.	'What did they hit you with?'
Zía bóndó na yá tí kpu, píka na kéké ní.	'Put sorghum into the mortar and pound it with a pestle'.
Maître awara ála na píkángó térɛ́.	'Teacher found them fighting'.
Mbi píka lo lége ɔ́kɔ, lo kúí.	'I hit it (with a gun) once, and it died'.
Ngú agá ndurú tí píka awe.	'It's just about to rain'.
Mbi hínga tí píka mbɛ́tí apɛ.	'I don't know to type'.
Lo píka carte lá kóé laá, nginza aɛkɛ na lo apɛ só.	'He has no money because he always plays cards'.
Zo tí píkángɔ́ ngɔ zo wa.	'Who is the drummer?'
Kékéréke sí fadé mbi píka senga na mɔ.	'Tomorrow I'll give you a ring (on the phone)'.

Ndɛkɛ apíka mabɔ́kɔ tí lo tongasó.	'A bird moves its wings like this'.
Ala píka moule lá só ngbangbu ɔ́kɔ.	'They made 100 (sun-dried) bricks today'.
Fáa párá tí kɔ́ndɔ óse, píka yá ní.	'Break two eggs and beat them up'.
Mbi má, ála ɛkɛ píka berá ká na púsu.	'I hear that they are waging a war in Europe'.
Ténɛ́ ní apíka bɛ́ tí mbi ngangó míngi.	'The news hit me very hard'.

LESSON ELEVEN

CONVERSATION

Dé asára mbi 'I'm cold'

1A	Dé asára mbi míngi.	'I'm very cold'.
2B	O, dé aɛkɛ nzoní míngi, íta.	'Oh, the cold is very good friend'.
3A	Dé aɛkɛ nzoní tongana yɛ̨.	'How can cold be good?'
4B	Dé aɛkɛ nzoní, sí tɛ́rɛ́ tí mɔ akpíngba, mɔ sára na kɔa.	'The cold is good by making your body firm so you can work'.
5A	Dé asára mbi ahǫ́ ndó ní só?	'But what am I going to do being so cold!'
6B	O, dé tí yɛ̨.	'Oh, what kind of cold?'
7A	Nzoní tí dé aɛkɛ yɛ̨.	'What is there good about the cold?'
8B	Nzoní tí dé aɛkɛ míngi.	'There are lots of good things about the cold'.
9A	Bon, fa na mbi lége tí nzoní tí dé, sí mbi língbi tí hínga, ngbangatí dé asára mbi, mbi gbó tɛ́rɛ́ tí mbi gbóngó.	'All right, tell me what is good about the cold, so that I might know, because I'm cold and I clasp myself'.
10B	Títɛnɛ tɛ́rɛ́ tí mbi akíngba.	'For example, my body becomes strong'.
11A	Tɛ́rɛ́ tí mɔ akpíngba tongana yɛ̨.	'How does your body become strong'.
12B	Tí sára kɔa.	'To do work'.

13A	Tongana mbi ɛkɛ na dé, mbi sára kɔa ngbá; dé asára mbi míngi.	'When I'm cold, I work in vain I'm very cold'.
14B	ɛ̨'ɛ̨. Aɛkɛ tongasó apɛ.	''M'm. That's not how it is'.
15A	Aɛkɛ tongasó apɛ na mɔ, ɛ̨ɛ̨? Dé ní agbó mbi, tɛ́rɛ́ tí mbi adɔ́ dɔ́ngɔ́.	'It's not like that with you, huh? I'm very cold, and my body is trembling'.
16B	Mbi yí gí dé ní.	'I like it cold'.

Excerpted conversation, 1.

1.	Mbi kɛ goe na kɔ́tɔ́rɔ́ tí á-Ari.	'I'M going to the village of the Ari (people)'.
2.	Yɔngɔ́rɔ ká?	'Way over there?'
3.	Ayɔ míngi apɛ.	'It's not far'.
4.	Mɔ kɛ goe na gɛrɛ́?'	'Are you going on foot?'
5.	Mɔ kɛ payer car [kara] apɛ?'	'Aren't you taking a bus?'
6.	Nginza akɛ apɛ.	'I have no money'.
7.	Mɔ kɛ sí na Cinq Kilomètres kóé?	'Will you also be going to Section Five Kilometers?'
8.	Mbi kɛ hɔ̨́ gí na tɛ́rɛ́ ní séngé.	'I'll just be going by it'.

Excerpted conversation, 2

1.	Fadé mbi kɛ fɔnɔ gí na yá tí ville [vir] tí Bangui só tí hínga da ɔ́kɔ ɔ́kɔ lá só.	'I'm going for a walk in the city of Bangui so as to become acquainted with every single building today'.
2.	Mbi kɛ goe na yɔngɔ́rɔ ndo apɛ.	'I'm not going far'.
3.	Mbi yí tí fɔnɔ tí ngɔ́rɔ [ngúru] kɔ́tɔ́rɔ́ ní tí tíngbi.	'I want to walk to completely circle the city (lit. go

		around to meet)'.
4.	Mɔ ɛkɛ na ngangó tí húnzi?	'Do you have the strength to do it completely?'
5.	Fadé mbi tambéla na gɛrɛ́ tí mbi.	'I'm going to do it on foot (lit. I shall walk on my feet)'.
6.	Bangui akɔnɔ fadesó míngi.	'Bangui is very large now'.
7.	Akɔnɔ gí tɛnɛtí yángá tí zo.	'It's only as big as people say it is (lit. it's big only because of people's mouths)'.

NOTES ON CONVERSATION

1A. dé asára 'cold does' -- Another one of the many idioms with sára.

3A. tongana yɛ̨ 'how?' -- This type of rhetorical question is a challenge to the truthfulness of what is said. The challenge can vary between politeness and rudeness, depending on the context and how one says the sentence; but because it is a challenge, one must be careful how one uses it. When one wants to say 'by what means?' it is better to use na lége yɛ̨.

5A. There are two clauses here; the second is ahɔ̨́ ndó ní 'it surpasses the top'. This second clause, used in this way, is the common means of expressing the superlative.

6B. tí yɛ̨ 'of what?' -- A noun possessed in this way is challenged or ridculed. Another way of translating this sentence is 'What do you mean, "cold"?' The following kind of sentence is an insult: yángá tí mɔ, yángá tí yɛ̨ 'Your mouth is what kind of mouth?'

7A. nzoní 'good' -- This is an adjunctive, not a noun. This use without the adjunctive ní is rather unusual. But nzoní ní would mean 'the good ones' whereas nzoní is used abstractly.

9A. lége tí nzoní tí dé 'way of good of cold' -- 'Tell me what there is about cold that is good'. This use of lége is unusual. gbó tέrέ -- This refers to clasping one's arms across one's chest in this context only. In another context the word tέrέ might indicate reciprocity and a sentence might mean 'they grabbed each other'. gbóngó -- Nominalized verb which intensifies the predicate.

15A. apε -- This is one of the few places where the negative marker is followed by a complement. dé ní -- It is not clear why the determinant ní is used with dé here and in the following sentence. Perhaps it is motivated by the contrast with wá 'fire,heat'.

GRAMMATICAL NOTES

Perfective (9.30; 15.21.12 a). The perfective is marked by awe whose literal meaning is 'it is finished'. Thus, the sentence Lo tε kóbe awe can be viewed as consisting of two clauses: lo tε kóbe 'he eats food' and awe 'it (i.e. the event of eating) is finished'. The verb awe is still in use: Da ní awe 'the house is finished'. There are good reasons, however, for considering the perfective marker a separate word now.

It is important to distinguish the perfective from the simple completive which is umarked. Their meanings are certainly different, and the former is much less frequent (for semantic reasons) than the latter. In some contexts the perfective is used for prior action. Compare the following sentences:

Mbi goe na ngonda, mbi fáa tágba.

'I went into the bush and killed a cob'.

Mbi goe na ngonda, mbi fáa tágba awe, sí ngú apíka.

'I had gone into the bush and killed a cob when it rained'.

Notice that one awe is all that is used in a compound clause.

It should be noted that that there are two important restrictions on the use of perfective sentences: they can not be negated with apɛ and they can not be used in a 'when?' question. In both cases the unmarked clause must be used instead.

'When has he worked well?' Lo sára koa nzoní lá wa.

'He has not worked well'. Lo sára koa nzoní apɛ.

The "perfective continuative". It is possible for both ɛkɛ and awe, the one marking the continuation and the other the completion of an action, to occur in the same verb phrase. In such a case the sentence has the meaning of 'to already be doing something'. It sometimes seems to mean 'has begun to',but it is still posseble to say Lo ɛkɛ commencer tí goe awe 'He has already begun to go'. Notice the contrast between the following sentences:

1. Lo ɛkɛ báa ála. 'He's looking at them'.
2. Lo báa ála awe. 'He has seen them'.
3. Lo báa ála. 'He saw them'.
4. Lo ɛkɛ báa ála awe. 'He's already looking at them'.

Characteristic and condition. In describing an object's characteristic or condition one is inclined to search for a single word to fill a slot following aɛkɛ 'it is' on the pattern of the

English sentences:

It is big.

It is soft.

It is closed.

In only some instances does Sango usage parallel that of English. Thus, one can say aεkε kótá 'it is big', but for 'it is soft' and 'it is closed' one must say awɔ̂kɔ and akánga respectively. The first verb is 'to be or become soft' and the second 'to shut (something)'. (The translation makes a difference between intransitive and intransitive uses, but Sango verbs can be one or the other indifferently although one use may be more frequent -- as here). In other words, one must be prepared to change to a new pattern after a- 'it', using a verb instead of, for example, an adjunctive (for an English adjective) or a past participle (of which there are none in Sango).

Negative of the perfective. There is no negative of the perfective. That is, one can not simply add apε to an affirmative perfective: Lo tε kôbe awe apε. To the question Lo tε kôbe awe? 'Has he eaten?' there are two possible negative answers when action has not begun:

Lo tε kôbe apε.	'He hasn't eaten'.
Ade, lo tε kôbe apε.	'He hasn't yet eaten'.

Since the unmarked clause is used, the meaning in a different context would be 'He didn't eat'. In the last sentence the tone of the subject marker is high, a matter which is discussed below.

When an action has been initiated but is not yet completed, the answer to the question above would be:

Lo de tí tɛ kóbe 'He is still eating'.

There is one kind of a sentence which looks like a negated perfective. It consists of two clauses, the second of which is *awe apɛ* 'It is not finished' (as in *da ní awe apɛ* 'The house is not finished'.) Compare the following sentences:

Lo yǫ́ gbá, ahúnzi apɛ. 'He drank without being able to finish it off'.
(lit. he drink in vain, it disappears not)

Lo sára koa ní, awe apɛ. 'He did the work without finishing it'.

High tone on the subject marker. The subject marker, which ordinarily has low tone, takes high tone with three verbs under specific conditions. The most common occurrenceis with the verb *de* 'to remain' in the construction meaning 'have not yet done such-and-such', but only when it stands at the beginning of a sentence as in example 2 below. Notice that sentences 1 and 2 have the same meaning. In sentence 3 the tone on *a-* is low, but the meaning of this sentence is different from the others. Compare the relative heights of the tones preceding *de* in sentences 1, 2 and 4.

1. *mbī de, mbɨ tɛ kóbe apɛ.* 'I haven't eaten yet'.
2. *áde, mbɨ tɛ kóbe apɛ.* 'I haven't eaten yet'.
3. *babá ade tí tɛ kóbe.* 'Father is still eating'.
4. *lo de, lo tɛ kóbe apɛ.* 'He hasn't eaten yet'.

The expression *áde* can also stand by itself in answer to a question such as Mɔ tɛ kóbe awe? 'Have you eaten?' The answer would mean 'No, not yet'.

The other verbs with which á- occurs are du 'to be' and manquer 'to fail'. The construction ádu refers either to future time or to possibility.

1. ádu mbéní matánga kékéréke. 'There will be a celebration tomorrow'.
2. ádu gí mbi, ka mbi sára téné na lo awe. 'If it were only I, I would have told him already'.

The construction ámanquer is used only in the negative when it has the meaning 'it is very likely'. For example: ámanquer lo apɛ 'It is very likely (or, almost certainly) him'.

GRAMMATICAL DRILLS

Drill 1

Contrasting the incompletive and the perfective.

1.	Mɔ de tí sára l'école? 'Are you still going to school?'	Non, mbi sára awe. 'No, I finished school'.
2.	Mɔ de tí tɛ kóbe? 'Are you still eating?'	Non, mbi tɛ awe. 'No, I've eaten'.
3.	Mɔ de tí sukúla ngú? 'Are you still bathing?'	Non, mbi sukúla awe. 'No, I've taken my bath'.
4.	Mɔ de tí sára da? 'Are you still making a house?'	Non, mbi sára awe. 'No, I've made it'.
5.	Mɔ de tí lɛkɛ auto?'	Non, mbi lɛkɛ awe.

	'Are you still repairing the car?'	'No, I've fixed it'.
6.	Mɔ de tí tɔ́ kása?	Non, mbi tɔ́ awe.
	'Are you still cooking the sauce?'	'No, I've prepared it'.
7.	Mɔ de tí fáa yáká tí coton?	Non, mbi fáa awe.
	'Are you still preparing the cotton garden?'	'No, I've prepared it'.
8.	Mɔ de tí ká yama?	Non, mbi ká awe.
	'Are you still selling meat?'	'No, I've sold it already'.

Drill 2

The following exercise which drills the use of commands and the perfective is to be done in class. After each command is executed, the person responds by saying 'I have ....'. For example: Lutí na ndúzú 'Stand up'; Mbi lutí awe 'I have stood up'. Notice the absence of a word for 'it' in some of the sentences. This matter is discussed in a later lesson.

1.	Dutí.	'Sit down'.
2.	Gá na mbi.	'Come towards me'.
3.	Gá na tέrέ tí mbi.	'Come to my side'.
4.	Kíri na place tí mɔ.	'Return to your place'.
5.	Goe na gígí.	'Go outside'.
6.	Lutí na yángá tí da.	'Stand in the doorway'.
7.	Zía mbέtí tí mɔ na ndo só.	'Put your book here'.
8.	Gbó crayon tí mɔ na mabɔ́kɔ.	'Take your pencil in your hand'.

9.	Bi crayon tí mɔ na sése.	'Throw your pencil down'.
10.	Yɔ́rɔ mabɔ́kɔ tí mɔ na ndúzú.	'Raise your hand'.
11.	Dɔ́ gerɛ́ tí mɔ na sése.	'Stamp your foot'.
12.	Kánga mbɛ́tí tí mɔ.	'Shut your book'.
13.	Lungúla yángá tí mɔ.	'Open your mouth'.
14.	Tíkɔ lége ɔ́kɔ.	'Cough once'.
15.	Píka mabɔ́kɔ tí mɔ tongasɔ́.	'Clap your hands like this'.

Drill 3

This exercise is to be used with the preceding one. After the student has performed what he was told to do, the instructor asks someone else Lo ɛkɛ sára yɛ̨ 'What is he doing?'

1.	Lo ɛkɛ dutí.	'He's sitting down'.
2.	Lo ɛkɛ goe na gígí.	'He's going outside'.
3.	Lo ɛkɛ goe na mɔ.	'He's going toward you'.
4.	Lo ɛkɛ kíri na place tí lo.	'He's returning to his place'.
5.	Lo ɛkɛ lutí.	'He's standing'.
6.	Lo ɛkɛ gbɔ́ crayon na mabɔ́kɔ tí lo.	'He's holding a pencil in his hand'.
7.	Lo ɛkɛ yɔ́rɔ mabɔ́kɔ tí lo na ndúzú.	'He's holding his hand up'.
8.	Lo ɛkɛ dɔ́ sése.	'He's stamping the floor'.
9.	Lo ɛkɛ lungúla yángá tí lo.	'He's opening his mouth'.
10.	Lo ɛkɛ tíkɔ.	'He's coughing'.
11.	Lo ɛkɛ píka mabɔ́kɔ tí lo.	'He's clapping'.

Drill 4

The following exercise provides practice (a) in giving commands,

(b) in relating predicates to included verb phrases, and (c) in the use of the "perfective continuative". Three people are to take part A (for example, the instructor) gives a command to D; B tells C what A has said; C tells B that D is already performing the action. For example:

A.	Báa ála.	'Look at them'.
B.	Lo tɛnɛ na lo tí báa ála.	'He told him to look at them'.
C.	Lo ɛkɛ báa ála awe.	'He's already looking at them'.
1.	Zía mbɛ́tí tí mɔ na sése.	'Put your book down (or on the ground or floor)'.
2.	Yú kpoto tí mɔ.	'Put on your cap'.
3.	Gí nginza ní.	'Look for the money'.
4.	Yɔ̨́ café tí mɔ.	'Drink your coffee'.
5.	Tíkɔ.	'Cough'.
6.	Tambéla na yá da.	'Walk around in the room'.
7.	Sukúla mabɔ́kɔ tí mɔ.	'Wash your hands'.
8.	Dutí mbírímbírí.	'Sit straight'.
9.	Ndú bé li tí mɔ.	'Touch the top of your head'.
10.	Gbó mabɔ́kɔ tí ála.	'Shake hands (that is, grab your hands)'.

Drill 5

Translate the following sentences into idiomatic English.

1. Vɛkɛ́ (okra) ní aole (dry) awe.
2. Wɛ̨́ (iron) ní aba (bend) awe.
3. Mángo ní abe (ripen) awe.
4. Avocat (avocado) ní awɔ́kɔ (soften) awe.
5. Yąma ní afų́ (smell) awe.

6. *Bɔngɔ́ só asúru* (be torn) *awe*.

7. *Zo só angɛ* (become thin) *awe*.

8. *Zo só akɔnɔ* (be large) *awe*.

Drill 6

Describing characteristic and condition. Learn the following sentences well enough so that one can respond without confusion even if a question is asked (with *is*) in English.

1. Is the mango ripe?	*Ɛ̧ɛ̧, mángo ní abe awe.* 'Yes, the mango is ripe'.
2. Is the mango big?	*Ɛ̧ɛ̧, mángo ní akɛkɛ kɔ́tá míngi.* 'Yes, the mango is very big'.
3. Is the mango heavy?	*'Ɛ̧'ɛ̧, mángo ní anɛ apɛ.* 'No, the mango is not heavy'.
4. Is the mango soft?	*Ɛ̧ɛ̧, mángo ní awɔ́kɔ nzoní.* 'Yes, the mango is nicely soft'.
5. Is the mango spoiled?	*'Ɛ̧'ɛ̧, mángo ní afų́ apɛ.* 'No, the mango is not spoiled'.
6. Is the mango sour?	*Ɛ̧ɛ̧, mángo ní akpí míngi.* 'Yes, the mango is very sour'.
7. Is the mango tasty?	*Ɛ̧ɛ̧, mángo ní anzɛrɛ míngi.* 'Yes, the mango tastes very good'.

Drill 7

Answering negatively to questions in the perfective. Repeat the exercise by answering with áde, mbi ....

1.	Mɔ sára l'école awe?	Non, mbi sára apɛ.
2.	Mɔ tɛ kóbe awe?	Non, mbi tɛ apɛ.
3.	Mɔ sukúla ngú awe?	Non, mbi sukúla apɛ.
4.	Mɔ yɔ́ yoró ní awe?	Non, mbi yɔ́ apɛ.
5.	Mɔ báa Sous-Préfet ní awe?	Non, mbi báa lo apɛ.
6.	Mɔ sára da awe?	Non, mbi sára apɛ.
7.	Mɔ lɛkɛ auto awe?	Non, mbi lɛkɛ apɛ.
8.	Mɔ tɔ́ kása awe?	Non, mbi tɔ́ apɛ.
9.	Mɔ fáa yáká awe?	Non, mbi fáa apɛ.
10.	Mɔ ká yama ní awe?	Non, mbi ká apɛ.

Drill 8

The following exercise provides further practice in the use of the elided form of the negative marker apɛ and in the negated response to a question with awe.

	Question	Answer
1.	Mɔ sára l'école awe?	Ade, mbi sára 'pɛ.
2.	Mɔ sukúla ngú awe?	Ade, mbi sukúla 'pɛ.
3.	Mɔ fáa yáká tí mɔ awe?	Ade, mbi fáa 'pɛ.
4.	Mɔ ká yama tí mɔ awe?	Ade, mbi ká 'pɛ.
5.	Mɔ kánga yángá tí da ní awe?	Ade, mbi kánga 'pɛ.
6.	Mɔ toka mbɛ́tí na lo awe?	Ade, mbi toka 'pɛ.
7.	Mɔ wara nginza tí mɔ awe?	Ade, mbi wara 'pɛ.
8.	Mɔ fa na ála tɛ́nɛ́ ní awe?	Ade, mbi fa 'pɛ.
9.	Mɔ báa Bangui awe?	Ade, mbi báa 'pɛ.

10.	Mɔ tara yí ní awe?	Ade, mbi tara 'pɛ.

Drill 9

Using the expression for 'ago'. Answer the questions given below by repeating the statement, changing subjects whenever necessary, and adding asára lángó otá awe. Vary the number of days in each answer. For example: Mɔ báa lo awe? 'Have you see him?' Ɛ̨ɛ̨, mbi báa lo, asára lángó otá awe. 'Yes, I saw him three days ago'.

1.	Lo gá awe?	'Has he come?'
2.	Mɔ goe na Bangui?	'Did you go to Bangui?'
3.	Président akíri na Bangui awe?	'Has the President returned to Bangui?'
4.	Mɔ wara kóngbá tí mɔ awe?	'Have you received your baggage?'
5.	Mɔ wara fúta tí mɔ awe?	'Have you received your pay?'
6.	Wále tí mɔ adú awe?	'Has your wife given birth?'
7.	Mɔ sára examen awe?	'Have you taken the examination?'
8.	Mɔ wara ká na gerɛ́ tí mɔ lá wa.	'When did you get that wound on your leg?'
9.	Ala nzí mɔ na yá da tí mɔ?	'Did they break into your house?'
10.	Ala mú na mɔ mbɛ́tí ní awe?	'Did they give you the paper?'

PHONOLOGICAL DRILLS

Nasalized vowels. There are only a few words with nasalized vowel phonemes in Sango. Some of these are rather consistently nasalized, but some of them are replaced by oral vowels. For example, *kɛ̨* 'to reject' also occurs as *kɛ* and *zɛ̨* 'leopard' as *zɛ*. Since the spelling of the language has not been standardized officially, the orthography I have chosen reflects my own experience with these words.

It should also be observed that vowels next to the nasal consonants /m/ and /n/ are more or less nasalized. (The letters "m" and "n" in the di- and trigraphs *mb*, *nd*, *ng*, etc. are not consonants, but represent only parts of consonants. Therefore /mb/ in *kámba* 'rope' does not have the same effect on /a/ that /m/ does.) One can test this statement by comparing Sango words or English and Sango words. For example, the vowel in *mɔ* 'you' is generally nasalized whereas in English *moth* it is much less so, if at all. How much nasalization occurs in the environment of /m/ and /n/ appears to depend on the native language of the speaker of Sango. Gɓeya, for example, has both oral vowels (as in [pɛ] and [mɛ]) and nasalized vowel (as in [pɛ̃] and [mɛ̃], but the vowel of [mɛ̃] is more strongly nasalized than in [mɛ]. One would expect to find these articulatory habits reflected in the Sango of the Gbeya people.

Drill 1

Compare the following words with nasalized vowels with comparable words having oral vowels.

fɛ̨́	'odor'	*vɛkɛ́*	'okra'
kɛ̨	'to reject'	*lɛkɛ*	'to fix'
wɛ̨́	'iron, metal'	*tɛ*	'to eat'
yɛ̨	'what?'	*yɛngɛrɛ*	'a sieve'
hą́	'to ponder'	*há*	'to pull out'

hɔ̨́	'nose'	kɔ́ndɔ	'chicken'
yɔ̨́	'to drink'	yɔ́	'to carry'

Drill 2

Compare the vowels for degree of nasalization in the following pairs of words. The student will find it interesting to have these words pronounced by several different Centralafricans. The differences, incidentally, will be less distinct in a tape-recording.

bámará	'lion'	bákoyá	'baboon'
duma	'mead'	dutí	'to sit'
finí	'new'	tiri	'to fight'
fɔnɔ	'to stroll'	kɔkɔ	'certain leaf'
gɛnɛ	'guest'	gɛrɛ́	'leg'
ínɔ	'urine'	díkɔ	'to read'
kɔnɔ	'to be large'	kɔtɔ	'to scratch'
kɔnɔ́	'hippopotamus'	pɔkɔ́	'behind'
kúma	'python'	fúta	'pay'
mabɔ́kɔ	'hand'	bábolo	'sweet potato'
mawa	'suffering'	wara	'to receive'
mɛnɛ	'to swallow'	pɛtɛ	'to crush'
tɛnɛ	'to speak'	tɛrɛ	'spider'
tɛ́nɛ́	'word'	tɛ́rɛ́	'body'

VOCABULARY: sára 'to do, make'

Lo ɛkɛ sára sakpá.	'He's making a basket'.
Lo sára gbá.	'He tried in vain'.
Fadé mɔ sára tongana yɛ̨.	'How will you do it?'
Lo sára bɛ́ nzoní na mbi.	'He treated me generously'.

Lo ɛkɛ sára kɔa na mbi.	'He's working for me'.
Lo de tí sára apprenti.	'He's still an apprentice'.
Yí asára mbi míngi.	'I'm afflicted by many things'.
Kobéla asára wále tí mbi.	'My wife is sick'.
Mɔ yí tí sára bɛ́ ɔ́kɔ na mbi?	'Do you want to do me a good turn?'
Nginza aɛkɛ apɛ. Mbi yí tí sára bon.	'I don't have any money. I want to take it on credit'.
Lo sára búbá alíngbi apɛ.	'He does an incredible amount of stupid things'.
Mérɛngé tí mbi ade tí sára l'école.	'My child is still going to school'.
Mérɛngé ní asára íno na bɔ́ngɔ́ tí mamá tí lo.	'The child urinated on it's mother's dress'.
Ala sára purú gí na yá ngonda.	'They defecate only in the bush'.
Dutí, í sára isɔrɔ́ o.	'Sit down and let's have a chat'.
Ala sára makɔrɔ́ na mbi.	'They betrayed me'. (by saying something about me which got me into trouble)
Lo sára manière, agoe amú lo.	'Using pretence, he went and seized him'.
Mɔ hínga tí sára mbétí (na mabɔ́kɔ)?	'Do you know how to write?'
Aturúgu agá asára ngangó na	'The soldiers came and treated

ázo tí kɔ́tɔ́rɔ́ ní.	the villagers harshly'.
Ála yǫ́ samba, ála sára ngiá.	'They drank beer and had a good time'.
Ála dutí kpó; sára tɛ́nɛ́ apɛ.	'Be quiet; don't talk'.
Wále tí lo akɛ̨ lo, agoe asára pitan [pitɛ̨́ɛ̨].	'His wife left him and went and committed adultery'.

LESSON TWELVE

CONVERSATION

Kɔ́tɔ́rɔ́ tí mɔ aɛkɛ na ndo wa 'Where is your home?'

1A	Bara o.	'Hello'.
2B	Bara míngi.	'Hello'.
3A	Kɔ́tɔ́rɔ́ tí mɔ aɛkɛ na ndo wa.	'Where is your home?'
4B	Adú mbi ká na Bouar.	'I was born in Bouar'.
5A	Adú mɔ ká na Bouar?	'You were born in Bouar?'
6B	Ȩɛ̧.	'Mhm'.
7A	Bouar ní aɛkɛ na mbáge wa.	'Bouar is in what direction?'
8B	Bouar ní ayɔ.	'Bouar is far'.
9A	Ayɔ tongana yɛ̧.	'How far is it?'
10B	Ayɔ kété.	'It is a little distance'.
11A	Mɔ fa na mbi lége ní sí ma.	'So tell me about it!'
12B	Aɛkɛ na mbáge tongasó. Mbáge tí lége tí	'It's in this direction. On the way to ....'.
13A	Tí góngó na ndo wa.	'To go to where?'
14B	Tí góngó na Bossembele.	'On the way to Bossembele'.
15A	Tí góngó na Bossembele?	'On the way to Bossembele?'
16B	Ȩɛ̧.	'Mhm'.
17A	Mɔ goe na Bossembele, mɔ sí na Bouar na l'heure yɛ̧.	'Going by way of Bossembele, what time do you arrive in Bouar?'
18B	Mɔ lɔ́ndó ge na ndá péréré, mɔ sí ká na huit heures tí ndá péréré.	'You leave here in the morning, and you arrive there at eight o'clock (the next?) morning'.

19A	Mɔ sí ká na huit heures tí ndá péréré?	'You arrive there at eight o'clock in the morning?'
20B	Eɛ.	'Mhm'.
21A	Só na gɛrɛ́ wala atambéla na camion?	'Is that by foot or is that going by truck?'
22B	Na camion.	'By truck'.
23A	Na camion?	'By truck?'
24B	Eɛ.	'Mhm'
25A	Camion alɔ́ndɔ́ na Bouar, akíri así na Bangui lá ɔ́kɔ?	'Does the truck leave Bouar and arrive in Bangui in one day?'
26B	Así lá ɔ́kɔ.	'It arrives in one day'.
27A	Así lá ɔ́kɔ?	'It arrives in one day?'
28B	Eɛ.	'Mhm'.

NOTES ON CONVERSATION

4B. adú mbi '(they) gave birth to me' -- The subject marker is here used without specific reference. One must not assume that English passives are to be automatically translated into Sango in this way, that is, with a verb having a-. One usually needs a specific subject for the verb: for example, mbi wara ká 'I was hurt' (lit. I receive wound).

12B. tongasɔ́ -- This was accompanied by a gesture.

13A. gɔ́ngɔ́ -- An alternant form of gɔ́ɛ́ngɔ́.

18B. The speaker is in error. By leaving early in the morning, one would arrive, by bus, rather late at night of the same day.

GRAMMATICAL NOTES

Adjunctives (chp. 4; 10,11). The term adjunctive is used to designate about 55 words which are comparable to English adjectives and adverbs, among other things. It is not at all useful, however, to use these traditional terms in any serious way. One reason is that some Sango adjunctives are both "adjectival" and "adverbial". It does not help one to understand Sango better by making an artificial distinction -- other than the obvious one of position -- between the following uses of *kété*, to take only one example:

1. *Kété mérɛngɛ́ tí lo akúí.* 'His infant child died'.
2. *Kété kété yąma alį́ na yá tí mɔ.* 'Very small animals enter you'.
3. *Lo yí gí kété.* 'He wants just a little'.
4. *Mbi báa lo kété kété.* 'I see him imperfectly'.
5. *Na pɛkó ní kété, lo tí na sése.* 'A little later he fell down'.

There are four classes of adjunctives: the ante- and post-noun adjunctives (determined by whether or not they generally stand before or after the noun), verbal adjunctives (going only with verbs), and universal adjunctives (going with almost any class of words as well as phrases and clauses).

Post-noun adjunctives (4.20). In contrast with the ante-noun adjunctives, whose meaning for the most part involves quality or characteristic, post-noun adjunctives mark quantity or identity. Although the distinction is not a rigorous one, it helps to keep the two groups of adjunctives apart.

Like the ante-noun adjunctives these too are properly modifiers of nouns, but all but *vɛní* 'the very, -self' and *wa* 'what?' have other uses as well. Thus:

As substantives		As modifiers of verbs		As both substantives and modifiers of verbs	
ní	'determinant'	ndé	'different'	kóé	'all'
só	'this'	ngá	'also'	míngi	'much, many'
yɛ	'what?'	tongasó	'thus'		
ɔ́kɛ	'how many?'				

The word só 'this' is used pronominally very much like its equivalent in English and needs no special comment. (See 4.23.20.)

Adjunctives ní and só (4.21, 23). The adjunctive só has a meaning quite similar to that of English this, but since there is no distinction in Sango between 'this' and 'that', só should be taken as a simple deictic, that is, pointing out an object. (If one needs to be precise about the location of an object, he can say something like mbo só ká 'that dog over there' and mbo só ge 'this dog here'.)

The adjunctive ní has some of the function of the English definite article the in that it is restrictive and anaphoric: it identifies an object from among others and refers to one which is already known or mentioned.

Equivalents of English it (4.21.20). English it has no single equivalent in Sango. In the first place, there is no anticipatory subject filler used as in the English sentence It's going to rain today. In Sango one would say Fadé ngú apíka lá só where the subject is explicit, namely, ngú 'water, rain', i.e. 'Rain will hit today'.

In the second place, here is generally no pronominal reference to inanimate objects. Thus, Mú na mbi means 'Give (it) to me,' the object already identified in the linguistic or nonlinguistic context.

Also, the sentence *Aɛkɛ na ndo wa* means 'Where is(it)?' referring to, for example, *kpoto* in an earlier utterance: *Mbi gí kpoto tí mbi* 'I'm looking for my hat'. The reason that one can not say that *a-* means 'it' is that it is a general subject marker, for animate as well as inanimate objects. Finally, although *Zía na ndó ní* is translated 'Put (it) on top of (it)', the phrase *ndó ní* here means only 'the top' of something already identified.

The above remarks cover most cases. It is true, however, that the adjunctive *ní* is used pronominally in objective position for inanimate objects: *Mú ní* 'Take it'.

GRAMMATICAL DRILLS

Drill 1

Using the determinant *ní* with nouns. Complete the sentences on the model of the first one.

	A		B	
1.	*Lo vɔ mbéní bágara.* 'He bought a cow'.		*Bágara ní akúí awe.* 'The cow has died'.	
2.	... *bóndó*	'sorghum'	... *húnzi*	'be all gone'
3.	... *bozó*	'bag'	... *súru*	'tear'
4.	... *bɔngɔ́*	'clothes'	... *súru*	
5.	... *da*	'house'	... *fúti*	'be ruined'
6.	... *duma*	'honey beer'	... *húnzi*	
7.	... *fɔndɔ*	'plantain'	... *be*	'be ripe'
8.	... *fuku*	'flour'	... *fú*	'smell'
9.	... *gúgú*	'mushrooms'	... *ɔ̂le*	'be dry'
10.	... *kái*	'paddle'	... *fáa*	'break'
11.	... *kangú*	'calebash'	... *fáa*	

12.	... ngángá	'calebash "bottle"'	... kɔ́rɔ	'be pierced'
13.	... kɔ́ndɔ	'hen'	... dú párá	'lay eggs'

Drill 2

Making sentences without specific object mentioned.

	Question	Answer
1.	Mɔ hínga yángá tí Sango? 'Do you know the Sango language?'	Mbi hínga apɛ. 'I don't know it'.
2.	Mɔ vɔ mafuta tí auto awe? 'Have you bought some automobile oil?'	Mbi vɔ awe. 'I've bought it already'.
3.	Mɔ wara nginza ní awe? 'Have you received the money?'	Mbi wara awe. 'I have received it'.
4.	Mɔ báa da ní ká? 'Do you see the house over there?'	Mbi báa apɛ. 'I don't see it'.
5.	Mɔ tɛnɛ tɛ́nɛ́ ní na lo? 'Did you tell him about the matter?'	Mbi tɛnɛ na lo apɛ. 'I didn't tell him'.
6.	Mɔ kánga kɔ́ngbá ní nzoní? 'Did you tie up the baggage well?'	Mbi kánga nzoní. 'I tied it up well'.
7.	Mɔ kȩ koa ní ngbangatí yȩ. 'Why did you leave the job?'	Mbi kȩ séngé. 'I left without giving a reason'.
8.	Mɔ lú kéké ní lá wa.	Mbi lú giriri.

'When did you plant the tree?'	'I planted it a long time ago'.

Drill 3

Make an analysis of all the post-noun adjunctives which have occurred in the conversations of preceding lessons excepting ní and só.

PHONOLOGICAL DRILLS

The student should be able by now to distinguish between the various sequences of tone with considerable accuracy. Without first looking at the following words, he should hear them on a tape-recording or from the lips of a language assistant, writing down H (for high) and L (for low) for each of the sequences. The lists begin with only two different sequences (HL and LL) and gradually include more and more patterns. He should not go on to the second test until he can get 100 percent on the first one, and so on. A record of the errors should be kept, for the student will probably find a pattern of errors: certain sequences or certain tones adjacent to certain consonants may be more difficult to hear than others.

Test 1

High-Low and Low-Low.

1. língbi
2. fúta
3. mɛnɛ
4. ɔ́kɔ
5. vɛnɛ

9. kɔtɔ
10. wɔ́kọ
11. sára
12. wara
13. yɔ́rɔ

6. *yuru*
7. *mángo*
8. *kɔnɔ*

14. *bóngbi*
15. *sara*

Test 2

High-High and Low-High.

1. *fadé*
2. *sɛmbɛ́*
3. *búbá*
4. *bozó*
5. *fúlu*
6. *yángá*
7. *dambá*
8. *ngindí*

9. *yíngɔ́*
10. *kéké*
11. *ukú*
12. *lóndó*
13. *yingɔ́*
14. *vurú*
15. *yíngɔ́*

Test 3

Low-Low, High-High, and Low-High.

1. *yoró*
2. *ngindí*
3. *kɔ́ngɔ́*
4. *bozó*
5. *lenge*
6. *lángó*
7. *gɛnɛ*
8. *vurú*

9. *sara*
10. *súmá*
11. *kéké*
12. *sará*
13. *baba*
14. *bûbá*
15. *wara*

Test 4

Low-Low, High-High, Low-High, and High-Low.

1. ukú
2. yɔ́rɔ
3. hɔ́tɔ́
4. wara
5. sára
6. dambá
7. baba
8. súmá
9. kɔnɔ
10. yoró
11. pópó
12. yuru
13. yángá
14. lóndó
15. sara

Test 5

The same four patterns as in Test 4, but the following words have not been used in previous tone drills. Many of them have consonants such as /mb/, /kp/, and so on.

1. ngbéré
2. bara
3. bángá
4. ngonzo
5. ngása
6. bata
7. gbánda
8. ngbangbu
9. ndúzú
10. batá
11. gbándá
12. ngbundá
13. gbakó
14. gbɔ́tɔ
15. mbɛ́tí

Test 6

1. mbáná
2. gbikí
3. ndɛkɛ
4. húnda
5. kpókpó
6. gɔzɔ
9. gúgú
10. kangú
11. gúrú
12. kɔkɔ
13. mbamba
14. kɔ́dá

7. kámba
8. mbunzú
15. kpoto

VOCABULARY: lége 'path'

Lége tí yáká aekɛ na ndo wa.	'Where is the garden path?'
Fadé mbi goe tí zía mɔ na lége.	'I'll go accompany you to the road'. (Etiquette requires that one's guests are seen partly on their way even as in our society we "see someone to the door".)
Mbi báa mbéní yama afáa lége.	'I saw an animal cross the road'.
Mɔ língbi tí sí lá só apɛ. Lége ní ayɔ míngi.	'You can't arrive there today. The way is long'.
Kóngbá tí í angbá na lége. I wara apɛ.	'Our belongings are still on their way. We haven't received them'.
Tongana lo sára tɛ́nɛ́ ní awe, lo mú lége, agoe.	'When he had spoken, he departed'.
Só aekɛ lége tí auto apɛ.	'This is not an automobile road'.
Lo hínga tí sára na lége ní apɛ.	'He doesn't know how to do it correctly'.
Lége ní laá.	'That's the way'.
Mbi wara lége tí to kóbe na mɔ apɛ.	'I couldn't find a way to send you food'.
Mɔ hínga tɛ́nɛ́ só na lége yɛ.	'How did you come to know about it?'

LESSON THIRTEEN

CONVERSATION

Vɔ́ngɔ́ kása 'Buying vegetables'

1A	Ita, bara ma.	'Greetings, Friend'.
2B	Bara míngi o, íta.	'Many greetings, Friend'.
3A	Ita, kása só mɔ ɛkɛ ká, só yɛ̧ láa?	'Friend, what is the vegetable that you are selling there?'
4B	Mbi kɛ ká só gí kɔkɔ.	'I'm selling just kɔkɔ'.
5A	Aa. Mbi ɛkɛ tí mbi mbunzú, mbi hínga só apɛ o.	'I'm a white man. I don't know it'.
6B	Ita, só aɛkɛ nzọní kása. Ambunzú aɛkɛ tɛ.	'Friend, this is a good vegetable. White people eat it'.
7A	Non, ámbunzú aɛkɛ tɛ só apɛ.	'No, white people don't eat this'.
8B	Ala tɛ apɛ?	'Don't they eat it?'
9A	Eɛ̧.	'That's right'.
10B	Mɔ vɔ, mɔ goe tara ma.	'Buy it and try it!'
11A	Non, mbunzú aɛkɛ hínga gí chou. Atɛ só tongana yɛ̧.	'No, white people are acquainted only with cabbage. Why should they eat this?'
12B	Só aɛkɛ kɔkɔ. Amunzú atɛ sɛ́ngɛ́ apɛ?	'This is kɔkɔ. White people can eat it all right, can't they?'
13A	Eɛ̧? Na kɔ́tɔ́rɔ́ tí í, í hínga só apɛ o.	'Is that right? In our country we're not acquainted with it'.

14B	Ala hínga só apɛ?	'You aren't acquainted with it?'
15A	Ɛ̨ɛ̨.	'That's right'.
16B	Mais só ála gá na Centrafricain awe, aɛkɛ nzoní ála tara ma.	'But since you've come to the Centralafrican (Republic), you ought to try it'.
17A	A, fadé mbi vɔ mbéní, mbi goe tara, í báa.	'All right, I'll buy some and try it. We'll see'.
18B	Fadé mɔ vɔ, mɔ tara, mɔ báa?	'Are you going to buy and try it?'
19A	Ɛ̨ɛ̨.	'That's right'.

NOTES ON CONVERSATION

3A. *kása* -- Here this word clearly refers to a vegetable which is used in making a sauce to be eaten with *kóbe*, the dough. The word is also used of the sauce itself or any of its main ingredients.

4B. *kɔkɔ* -- The leaf of a certain wild plant (Gnetum africanum Welw.) found in the more humid parts of the country. It is prepared by taking a fistfull, cutting them very thin, then cooking them along with other ingredients. White people indeed do not eat *kɔkɔ*!.

10B. *goe* -- The person is not suggesting that the other literally go anywhere. The verb is used here pretty much like English *Go ahead and try it.*

16B. *só* -- This marks a dependant clause. This use of *só* is taken up later.

GRAMMATICAL NOTES

Pluralization (6.40). Unlike English, Sango does not require that nouns be identified as either singular or plural. Depending on the context, zo can mean either 'person' or 'persons':

Zo ɔ̃kɔ agá 'One person came'.

Mbi wara zo da míngi 'I found many people there'.

Plurality of nouns can be indicated by the use of the prefix á-, but it refers more to individuated plurality than to an aggregate. That is, attention is focussed on the various objects that make up the aggregate. This use is clearly seen with inanimate objects: áda tí yɔ̧ngó samba 'saloons', ángunzá 'bundles of manioc leaves', ágozɔ 'piles of manioc'. The individuating function of á- is the reason why even a personal name and proper nouns can be 'pluralized': APrésident aekɛ gá na áministre tí lo 'The President is coming with his ministers'.

The position of the plural marker moves when there are ante-noun adjunctives.

Anticipatory plural (7.13). A subjectival conjunctive phrase consisting of at least one pronoun usually indicates the plurality in a plural pronoun. Thus:

í na mamá 'mother and I' (lit. we and mother)

í na lo 'he and I' (lit. we and he)

There is a possibility which has yet to be explored that this construction has a meaning of together which, say, mbi na lo 'he and I' would not have. This latter construction does indeed occur, but with less frequency. The order of the pronouns should be noted: the speaker refers to himself first.

Ordinarily a subjectival conjunctive phrase is recapitulated in a single plural pronoun before the verb:

I na lo, í hínga tɛ́rɛ́ 'He and I know each other'.

Rhetorical questions (16.10). There are at least two kinds of rhetorical questions. One of them is a negative question marked by a level, suspended pitch on apɛ. For example:

Q. Mbi língbi zía velo tí mbi na ndo so?

'Can I leave my bicycle here?'

A. Aɛkɛ sɛ́ngé apɛ?

'Isn't it all right?' (meaning 'sure').

The second type has no special intonation, although the utterance might be uttered with more than ordinary emotion. It ends with só, which should not be translated, and may begin with mais or ka (notice the low tone). For example:

Q. Mɔ dú mɛ́rɛngɛ́ ɔ́kɛ.

'How many children have you borne?'

A. Mbi mú kɔ́li apɛ só.

'(How could I have borne children since) I am not married?'

The question mark is deliberately omitted from the Sango sentences of the latter type to prevent the student from thinking that his voice has to climb to a higher pitch at the end. The interrogative nature of this sentence is indicated in part by the absolute level of pitch and in part by the fact that the level of pitch on só is suspended.

Incredulity in questions. There is a special kind of intonation that marks incredulity (and perhaps other things) in a yes/no question. It consists of rising-falling tone with strong stress on a lengthened final vowel. It is indicated in the orthography by (!?):

Mɔ ɛkɛ tí mɔ patron tí í kóé!? 'And do you think that you are our boss?'

GRAMMATICAL DRILLS

Drill 1

Practice in the use of the plural prefix á-. Answer the questions with several nouns from the lists, combining them with na 'and'.

1. Yąma yę aɛkɛ na mbáge tí mɔ ká. 'What animals are there in your area?'

dole	'elephant'	beta	'water buck'
bámará	'lion'	kángá	'hartebeest'
gɔ́gɔ́á, ngbáa	'buffalo'	zaranga	'roan antelope'
tágba	'kob antelope'	mbengé	'wild red pig'

2. Mɔ lú yę na yáká tí mɔ. 'What do you plant in your garden?'

kárákó	'peanut'	sindi	'sesame'
nzó	'corn'	mánga	'tobacco'
kɔ́sɔ́	'a certain cucurbit'	ngágʊ	'certain plant'
fɔndɔ	'plantain'	ngbɔ́kɔ́	'sugar cane'
gɔzɔ	'manioc'	vɛkɛ́	'okra'
tɛndɛ	'cotton'	bóndó	'sorghum'

3. Yąma yę mɔ bata na kɔ́tɔ́rɔ́. 'What animals do you raise in the village?'

kɔ́ndɔ	'chicken'	ngása	'goat'
taba	'sheep'	cochon	'pig'
bágara	'cow'	mbo	'dog'

Drill 2

Practice in the use of the anticipatory plural. Add the appropriate conjunctive phrases to the sentences.

1.	'my friend and I'	'We want to sleep in this village'.
	í na íta tí mbi	I yí tí lángó na kɔ́tɔ́rɔ́ só.
2.	'you (pl.)' and I'	'We don't know each other'.
	í na ála	I hínga tɛ́rɛ́ apɛ.
3.	'he and I'	'We are tired'.
	í na lo	I fatiguer awe.
4.	'they and we'	'We divided up there in Bangui'.
	í na ála	I kángbi tɛ́rɛ́ ká na Bangui.
5.	'you (pl.) and I'	'We are in this work together'.
	í na ála	I ɛkɛ na yá kusára ní lége ɔ́kɔ.
6.	'they and I'	'We want to help the country'.
	í na ála	I yí tí gbó kɔ́tɔ́rɔ́ na ndúzú.
7.	'you (pl.) and I'	'We are in accord'.
	í na ála	I sára bɛ́ ɔ́kɔ.
8.	'the Sous-Préfet and I'	'We have arranged the matter'.
	í na Sous-Préfet'	I lɛkɛ tɛ́nɛ́ ní awe.

Drill 3

Rhetorical questions with final só. Learn to respond to the questions quickly, naturally, and with emotion.

	Questions	Answer
1.	Kárákó tí mɔ alé nzoní?	Mais ngú Nzapá apíka apɛ só.
	'Have yourpeanuts borne well?'	'(How could they have since)

		it hasn't rained!'
2.	Mɔ wara nginza tí coton na yá ngú só míngi? 'Did you get a lot of money from cotton this year?'	Ayama agá atɛ kóé awe só. '(How could I since) animals came and ate everything!'
3.	Aɛkɛ nzoní mɔ vɔ yoró ngbangatí mérɛngɛ́ tí mɔ ní. 'You ought to buy medicine for your child'	Mbi sára kɔa apɛ só. '(How can I since) I don't work!'
4.	Vɔ na mbi bière ma. 'Buy me some beer!'	Páta aɛkɛ na mbi apɛ só. '(How can I since) I don't have any money!'
5.	Mú na mbi nginza, mbi vɔ na makala ma. 'Give me some money to buy fritters'.	Nginza tí mbi ahúnzi awe só. '(How can I since) my money is all gone!'
6.	Mbi yí ámérɛngɛ́ tí mɔ asára kɔa na mbi. 'I want your children to work for me'.	Ala goe kóé na école awe só. '(How can they since) they have all gone to school!'
7.	Mɔ to mbétí na lo awe? 'Have you written him?'	Mais mbi hínga adresse tí lo apɛ só. '(How can I since) I don't know his address?'
8.	Angungu awe na da tí mɔ? 'Are mosquitoes all gone from your house?'	Yoró tí fáa na ála aɛkɛ apɛ só. '(How could they be since) there is no medicine to kill

	them with!'
9. Madame avɔ mápa ní awe? 'Has Madame bought the bread?'	Camion tí mápa agá apɛ só. '(How could she since) the bread truck hasn't come!'
10. Mbo tí mɔ ní akɔnɔ nzoní? 'Is your dog growing well?'	Ka lo yí tí tɛ gɔzɔ apɛ só. '(How could he since) he doesn't want to eat manioc!'

Drill 4

Distinguishing between negative statements and questions. Learn to distinguish and imitate these three kinds of sentences.

	A	B	C
1.	Lo sára apɛ.	Lo sára apɛ?	Lo sára apɛ!?
2.	Lo tɛ apɛ.	Lo tɛ apɛ?	Lo tɛ apɛ!?
3.	Lo sukúla apɛ.	Lo sukúla apɛ?	Lo sukúla apɛ!?
4.	Lo yɔ̨́ apɛ.	Lo yɔ̨́ apɛ?	Lo yɔ̨́ apɛ!?
5.	Lo báa lo apɛ.	Lo báa lo apɛ?	Lo báa lo apɛ!?
6.	Lo ɛkɛ apɛ.	Lo lɛkɛ apɛ?	Lo lɛkɛ apɛ!?
7.	Lo tɔ́ apɛ.	Lo tɔ́ apɛ?	Lo tɔ́ apɛ!?
8.	Lo fáa apɛ.	Lo fáa apɛ?	Lo fáa apɛ!?
9.	Lo ká apɛ.	Lo ká apɛ?	Lo ká apɛ!?

Drill 5

Distinguishing between negative statements and questions. Three kinds of sentences are here presented in random order; identify and translate each one. These are based on sentences in drill 3.

1. Ngú Nzapá apíka apɛ!?

2. Ayama agá atɛ kóé apɛ.
3. Mbi sára kɔa apɛ!?
4. Páta aɛkɛ na mɔ apɛ!?
5. Nginza tí mɔ ahúnzi apɛ.
6. Ala goe na l'école apɛ!?
7. Mɔ hínga adresse tí lo apɛ?
8. Yorá tí fáa na ála aɛkɛ apɛ.
9. Camion tí mápa agá apɛ?
10. Lo yí tí tɛ gɔzɔ apɛ?

Drill 6

Learn to say the following sentences with emotion, being careful to imitate the proper rising-falling glide on the final vowel.

1.	Awále asára kɔa apɛ!?	'Don't women work?'
2.	Mɔ ɛkɛ ká yí tí mɔ ge!?	'Are you selling things here?'
3.	Sí fadé mɔ goe ánde lá so!?	'So are you going sometime today?'
4.	Mɔ kú kété, fadé mɔ kúí!?	'If you wait a bit, will you die?' (said to a person who tells one to hurry up)
5.	Bírí mɔ báa genɛ só awe!?	'Did you see the guest yesterday?'
6.	Yí só así, mɔ má tɛ́nɛ́ ní awe!?	'Have you already heard about what happened?'
7.	Tongana mbi goe ká, fadé mbi wara mɔ!?	'Is it certain that if I go there, I'll find you?'
8.	Ngú apíka sí fadé nzó akpíngba!?	'Has it rained enough for the corn to mature?' (implying

the negative)

9. Mais tí mɔ, ngú ní apíka na yá tí ta!?	'What about you? Has it rained only in the pot?' (This is said to someone who asks another for fresh, immature peanuts: Mɔ mú na mbi mbéní finí kárákó tí mɔ ní. 'Give me some of your new peanuts'. The question asks if the other person doesn't have peanuts because there was not enough rain.)
10. Mɔ lú tí mɔ apɛ!?	'Did you plant any for yourself?'

Drill 7

Exclamatory responses with ka ... só. Practice making exclamatory responses to the sentences given at the left by enclosing the sentences at the right (which are matched with sentences at the left) between ka ... só. Care should be taken to avoid distorting the tone patterns by introducing English intonation contours. The stimulus sentences on the left and their responses on the right should be said with a great deal of life, but the emotional features must be Sango ones, not English. Write out the translation of the exclamatory responses.

1. Mú mbi ma. 'Take me'.	Azo así auto ní awe. 'The car is filled with people'.

2.	Mú na mbi bɔngɔ́ só ma. 'Give me this shirt'.	Só aɛkɛ tí íta tí mbi. 'This is my brother's'.
3.	Mɔ hínga éré tí mbi apɛ? 'Don't you know my name?'	Mbi má gí lége ɔ́kɔ. 'I heard (it) just once'.
4.	Mɔ hínga Sango kóé apɛ? 'Don't you know Sango completely?'	Mbi sára gí nzɛ ɔ́kɔ. 'I have been (here) just one month'.
5.	Mɔ girísa lége tongana yɛ? 'How is it you lost your way?'	Mbi gá gí na bí. 'I came at night'.
6.	Mɔ yí tí vɔ salade tí mbi apɛ? 'Don't you want to buy my lettuce?'	Mbi vɔ mbéní awe. 'I've already bought some'.
7.	Mbi garde auto tí mɔ ma. 'I'll guard your car'.	Police alutí ká. 'The police are standing over there'.
8.	I língbi tí goe ká na gɛrɛ́. 'We can go there on foot'.	Ngú ayí tí píka ánde. 'It will soon rain'.
9.	I goe na galá o. 'Let's go to the market'.	Ala kú mbi ká. 'They're waiting for me'.
10.	Mɔ yí tí sára kɔa na mbi? 'Do you want to work for me?'	Mbi de tí sára l'école'. 'I'm still going to school'.

PHONOLOGICAL DRILLS

The following drills provide practice in hearing and using the elided form of na ála 'to them' or 'to you (plural)'. Practice making both the elided and non-elided forms.

Drill 1

	Question	Answer
1.	Ála díkɔ mbétí ní awe?	Ḛɛ̰, mbi díkɔ n'ála awe.
2.	Ála báa mbétí ní awe?	Ḛɛ̰, mbi fa n'ála awe.
3.	Ála wara nginza ní awe?	Ḛɛ̰, mbi mú n'ála awe.
4.	Ála má téné ní awe?	Ḛɛ̰, mbi tenɛ n'ála awe.
5.	Ála wara kɔa ní awe?	Ḛɛ̰, mbi toka n'ála awe.
6.	Ála yí kanguya só?	Ḛɛ̰, anzerɛ n'ála míngi.
7.	Lo lángó na zo wa?	Lo lángó n'íta tí lo.
8.	Mɔ bata só na zo wa.	Mbi bata n'ála apɛ?
9.	Mɔ bi yí só na zo wa.	Mbi bi n'ála ká apɛ?

Drill 2

	Question	Answer
1.	Mɔ yí tí díkɔ mbétí ní na í?	Ḛɛ̰, mbi yí tí dikɔ n'ála.
2.	Mɔ yí tí mú nginza na í?	Ḛ'ɛ̰, mbi yí tí mú n'ála apɛ.
3.	Fadé mɔ goe na í?	Ḛ'ɛ̰, fadé mbi goe n'ála apɛ.
4.	Mbétí alíngbi na í kóé apɛ.	Fadé mbi píka mbéní n'ála.
5.	I língbi sára só apɛ.	Fadé mbi sára n'ála.
6.	Mɔ yí tí tɛ kôbe lá só na zo wa.	Fadé mbi tɛ n'ála lá só.
7.	Fadé í wara mbétí tí examen na lége yɛ̰.	Fadé mbi to n'ála.
8.	Na lá kúí, fadé mɔ ɛkɛ da?	Ḛɛ̰, fadé mbi bóngbi n'ála ngá.
9.	I hínga ndá tí téné só mbírímbírí apɛ.	Mbi yí tí fa n'ála fadesó.

10. Ade, mɔ gá na photo ní apɛ.	Fadé mbi gá na ní n'ála kékéréke.

VOCABULARY: báa 'to see'

Fadé mɔ báa mbéní lá.	'You'll get yours some day!'
Báa yí na lé tí mɔ sí o.	'Be a witness to things before you talk'.
Mbi yí tí báa ndo, lo gá awe.	'Before I realized it, he had appeared'.
Mbi báa tongana aɛkɛ kárákó laá.	'I think that they're peanuts'.
Mɔ báa awe?	'Do you understand?'
I de í báa tέré apɛ.	'We haven't yet met'.
Mbi yí tí báa lé tí mɔ míngi.	'I would very much like to see you'.
Báa, ló laá.	'There, that's him'.
Lé tí lo asɔ lo laá, sí lo báa ndo gbá.	'He can't see well because his eyes hurt him'.
Mɔ báa li tí mɔ na bí só, mɔ báa yɛ.	'What did you see in your dream last might?'
Nzɛ óse lo báa nzɛ apɛ.	'For two month she has not had a menstrual period'.
Ita, mbi báa pási alíngbi apɛ.	'Friend, I suffered terribly'.
Mbi báa mbi tenɛ lo gá awe.	'I thought that he had already come'.
Báa yá ní sí fadé mɔ wara.	'Look inside and you'll find it'.

LESSON FOURTEEN

CONVERSATION

1. *Sukúlángɔ́ mérɛngɛ́* 'Bathing a child'

1A	*Bara o, íta.*	'Greetings Friend'
2B	*Bara míngi o.*	'Many greetings'.
3A	*Mɔ sára yɛ̧ sɔ́?*	'What are you doing there?'
4B	*Mbi ɛkɛ mú mɛ na mérɛngɛ́ tí mbi.*	'I'm breast-feeding my child'.
5A	*Mɔ mú mɛ na mérɛngɛ́ awe, mɔ sára yɛ̧ na pɛkɔ́ ní.*	'After you have fed the cild, what do you do then?'
6B	*Tongana mbi mú mɛ na lo awe, mbi sukúla lo.*	'After I have fed it, I bathe it'.
7A	*Mɔ sukúla lo, mɔ sára tongana yɛ̧.*	'When you bathe it, what do you do?'
8B	*Mbi sukúla lo awe, fadɔ́ mbi zía mafuta na tɛ́rɛ́ tí lo apɛ?*	'After i've bathed it, won't I put oil on its body?'
9A	*Mɔ zía mafuta wala poudre?*	'Do you put oil or powder?'
10B	*Mbi ɛkɛ zía gí mafuta. Sɔ́ lége tí kɔ́tɔ́rɔ́ tí í africain.*	'I put only oil. That's the traditional way of us Africans'.
11A	*Taá tɛ́nɛ́?*	'Is that right?'
12B	*Taá tɛ́nɛ́. Yí aɛkɛ nzoní míngi.*	'That's right. It's very good'.

2. *Sukúlángɔ́ mérɛngɛ́* 'Bathing a child'

1A	*Bara mɔ ma.*	'Greetings to you'.
2B	*Bara o.*	'Greetings'

3A	Mɔ ɛkɛ sára yȩ.	'What are you doing?'
4B	Mbi ɛkɛ sukúla mérɛngɛ́.	'I'm bathing the child'.
5B	Mɔ ɛkɛ sukúla mérɛngɛ́ ní tongana yȩ.	'How are you bathing the child?'
6B	Mbi mú lo, zía na ndó tí gɛrɛ́ tí mbi. Mbi zía ngú na kangú, mbi zía kugbé na yá ní, mbi commencer tí sukúla na lo.	'I take him and put him on my lap. I put water in a gourd and put leaves in it, and then I begin to bathe him with them'.
7A	Tongana mɔ sukúla lo tongasɔ́ awe, na pɛkɔ́ ní, fadé mɔ sára tongana yȩ.	'After you have bathed him like this, then what will you do?'
8B	Mbi zía ngú tí yɔ́ngɔ́ na yángá tí lo.	'I put drinking water to his mouth'.
9A	Tongana mɔ zía ngú tí yɔ́ngɔ́ na yángá tí lo, ngú ní aekɛ dé wala tí wá?	'When you put drinking water to his mouth, is the water cold or is it warm?'
10B	Mbi mú tí wá kété, mélanger na tí dé, sí lo yɔ́.	'I take slightly hot water and mix it with cold water, then he drinks it'.
11A	Só aekɛ lége tí sárángɔ́ ní tí kɔ́tɔ́rɔ́ tí ála, aekɛ tongasɔ́.	'Is that the way it's done in your village?'
12B	Tí kɔ́tɔ́rɔ́ tí í aekɛ tongasɔ́.	'That's the way it is in our village!

NOTES ON CONVERSATIONS

Conversation 1

9A. *poudre* -- This probably refers to European toilet powder.

10B. *lége tí kótóró* 'way of village' -- Here translated 'traditional way'. The word *kótóró* is used to designate indigenous culture. Compare the use of this word with our expressions *back home* or *in the old country*.

Conversation 2

6B. *kugbé* 'leaves' -- These are leaves used to treat specific illnesses, for example, malaria. The water is applied to the body to reduce or eliminate the fever. (This, of course, is folk medicine.)

8B. *ngú tí yǫ́ngó*. 'water of drinking' -- The suffix -*ngó* nominalizes the verb. Other phrases of this type can be made almost at will: for example, *yąma tí téngó ní* 'meat for eating', *mbétí tí píkángó ní* 'Paper for typing'.

9A. *tí wá* -- This is probably equivalent to *ngú tí wá* 'water of heat', but this full form does not appear to be acceptable here. It would be more correct to simply use *wá*, paralleling *dé*: that is, 'Is the water cold or hot?'

10B. *tí wá kété* -- This may mean either 'slightly hot' or 'a little hot water'. I have the feeling that a slight juncture before *kété* would disambiguate the phrase in favor of the latter meaning. *mélanger* -- Notice absence of an object pronoun.

11A. *sárángó ní* -- A nominalized verb with the determinant is often equivalent to an English expression with a verb and *it*. This could also have been translated 'Is this the way to do it?'

GRAMMATICAL NOTES

Ante-noun adjunctives(4.10). The complete list of the ante-noun adjunctives is the following, with the asterisk marking those which are commonly used substantivally with ní:

*bingbá	'red, brown'	*ngangó	'hard'
búbá.	'foolish'	*ngbéré	'old'
*fini	'new, fresh'	*nzoní	'good'
*kété	'small'	*pendere	'young, nice'
*kótá	'large'	séngé	'useless, unimportant'
*kǒzó	'first'		
*kúrú	'dry'	*sioní	'bad'
kpíngba	'hard'	*vurú	'white'
mbakɔ́rɔ	'old (person)'	*vokɔ́	'black'
mbéní	'some, a certain, a few'	*yongɔ́rɔ	'long'
*ndúrú	'short, close'		

The three words for color are all there are, unless one borrows from French. The reason is that the color spectrum is divided into three; vurú and vɔkɔ́ are at opposite ends of the spectrum, but each shades into the middle section, designated by bingbá. Thus, vɔkɔ́ is 'green' and 'blue' as well as 'black'. To specify color one uses an expression like aɛkɛ tongana .... 'It is like (a named object)'. Intensity is described by repetition (bingbá bingbá 'very red') or by the verb and míngi: abe míngi 'it is very red', avɔ̌kɔ míngi 'it is very black', avuru míngi 'it is very white'. (Compare the tones on the last two verbs with the corresponding adjunctives.)

The ante-noun adjunctives with three exceptions are also used after the copula ɛkɛ 'be' and the verb gá when it has the meaning 'become': *aɛkɛ nzoní* 'it is good', *agá nzoní awe* 'it has become good'. The three exceptions are: *kpíngba*, *ngbéré*, and *mbéní*.

Two other equivalents of English adjectives are found in Sango: possessive noun phrases and nominalized verbs. These are discussed elsewhere.

"Adjectival substantives" (4.21.10). In addition to their modifying function, some adjunctives -- most from the ante-noun class -- can function as substantives. This function is usually accompanied by the postposition of the adjunctive *ní*: *vɔkɔ́* 'black', *vɔkɔ́ ní* 'the black one(s)'. When used in this way, we can call them "adjectival substantives". For example: *mbi yí gí vɔkɔ́ ní* 'I want only the black ones'; *vɔkɔ́ ní aɛkɛ nzoní* 'the black ones are good'.

The ante-noun adjunctive mbéní. Although the adjunctive *mbéní* is glossed 'some', one must not suppose that it has the same range of use as English *some*. In some instances *some* means 'a few' and in others 'a certain'. Sango *mbéní* usually particularizes an object although there are a few expressions (particulary in the plural) in which it has the meaning of 'a few'. Compare the following sentences.

1. *Lo wara ázo da.* 'He found people there'.
2. *Lo wara ázo da kété.* 'He found a few people there'.
3. *Lo wara ámbéní zo da.* 'He found some people there'.
4. *Lo wara zo ɔ́kɔ da.* { 'He found someone there'. / 'He found one persone there'.
5. *Lo hínga mbéní zo da.*
6. *Lo hínga zo ɔ́kɔ da.* } 'He knows someone there'.

The following examples contrast the presence and absence of mbéní with the noun yí 'thing'. The translations will be sufficient to indicate the differences. It also helps to remember that when mbéní yí occurs, it is possible to ask something like Yí yɛ̧ 'What thing (that is, what thing in particular are you speaking of)?'

1.	Mú yí na mabɔ́kɔ tí mɔ. 'Carry things in your hands (not by other means)'.	Mú mbéní yí na mabɔ́kɔ tí mɔ. 'Carry something (one of the several things) in your hands'.
2.	Lo yí tí mú yí na mɔ. 'He wants to give you things'.	Lo yí tí mú mbéní yí na mɔ. 'He wants to give you something'.
3.	Lo yí tí tɛ. 'He wants to eat'.	Lo yí tí tɛ mbéní yí 'He wants to eat something (from among what is available for eating)'.
4.	Yí aɛkɛ na yá ní. 'There are things in it'.	Mbéní yí aɛkɛ na yá ní. 'Something (in particular) is in it'.
5.	Lo yí tí fa na mɔ téné. 'He wants to show you things'.	Lo yí tí fa na mɔ mbéní téné. 'He wants to tell you (about) something'.
6.	Yí aɛkɛ da? 'Is there anything there?'	Mbéní yí aɛkɛ ɔ́ko apɛ. 'There's not one thing there'.

7. Yí asára lo.	Mbéní yí asára lo.
'Things (in general) are giving him trouble'.	'Something is bothering him'.

Before a word beginning with the sound [n] (not the letter "n" in such words as ngása and ngbó) the vowel /i/ is often elided. For example, lo goe mbén ndo 'he went somewhere'.

Pronominal constructions. Under this heading are grouped a set of constructions that the speaker of English may feel go together.

mbéní zo	zo ... (ɔ́kɔ) apɛ	ázo kóé
'someone, anyone'	'nobody'	'everybody'
mbéní yí	yí ... (ɔ́kɔ) apɛ	yí kóé
'something'	'nothing'	'everything'
mbéní lǎ	lá ɔ́kɔ apɛ	lá kóé
'some day, sometimes'	'never'	'always'
mbéní ndo	ndo ɔ́kɔ apɛ	ndo kóé
'somewhere'	'nowhere'	'everywhere'

The equivalent of an English relative construction will be taken up later.

"Adverbial" use of ante-noun adjunctives. Only some of the ante-noun adjunctives have a more or less free use after verbs. For example:

mbéní	Tenɛ na mbi mbéní.	'Tell me again'.
ndurú	Mo gá ndurú.	'Come close'.
ngangó	Ala píka lo ngangó.	'They beat him hard'.
nzoní	Mbi má nzoní apɛ.	'I didn't understand well'.
séngé	Mo má séngé.	'You heard all right'.

sioní	*Ála píka lo sioní.*	'They beat him terribly'.
yongɔ́rɔ	*Lo bi likongó yongɔ́rɔ.*	'He threw the spear far'.

Sentence particle ndé. The particle *ndé* marks astonishment, apparently only in interrogative sentences. These have either extra high pitch on *ndé*, as in A, or a rising-falling pitch, as in B. A few non-interrogative sentences have been heard in conversations. The sentences under C patterned after them were accepted by one Centralafrican and rejected by another.

A

1. *Kása ní anzɛrɛ apɛ ndé?* 'Does the sauce not taste good indeed?'
2. *Lo sí na bí só apɛ ndé?* 'Did he indeed not arrive last night?'
3. *Andáa ála nzí lo kóé ndé?* 'Did they indeed steal from him?'
4. *Lo ɛkɔ so tí kíríkiri ndé?* 'Is he indeed an unreliable person?'
5. *Lo kę taá mamá tí lo ndé?* 'Did he indeed reject his own mother?'

B

1. *Babá tí mo agá lá só ńdé*!? 'Do you mean your father didn't come today?'
2. *Ita tí lo akúí ndé*!? 'Do you mean his brother really died?'
3. *Asioní yąma akɛ na gbakó só ndé*!? 'Are there really bad animals in this gallery forest?'

4. Ala tomba lo na l'école awe ndé!? 'Have they really expelled him from school?'

5. Lo mú wále awe ndé!? 'Has he really taken a wife?'

C

1. Mɔ ndú yąma só apɛ ndé. 'Don't touch this animal'.

2. Mɔ manquer lá só apɛ ndé. 'Don't be absent today'.

3. Ala girísa mbi apɛ ndé. 'Don't forget me'.

4. Mɔ nzí yí tí zo apɛ ndé. 'Don't steal people's things'.

5. Mɔ sára manda apɛ ndé. 'Don't be jealous'.

GRAMMATICAL DRILLS

Drill 1

Make sentences like yí ní agá ngangó awe 'the thing has become hard' using as many of the adjunctives as possible with whatever noun subjects are appropriate.

Drill 2

Translating English pronouns. Learn to use the Sango equivalents for some, no one, and everyone by answering the following questions. Complete sentences are possible even without the material in parentheses.

1. Mbéní zo atɛ ngbɔ́? 'Does anyone eat snake?'
   a. Mbéni zo atɛ (ngbɔ́).
   b. Zo ɔ́kɔ .atɛ(ngbɔ́) apɛ.
   c. Aso kóé atɛ (ngbɔ́).
2. Mbéní zo ayǫ́ du thé? 'Does anyone drink tea?'
   a. Mbéni zo ayǫ́ (du thé).

b. Zo ɔ́kɔ ayɔ́ (du thé) apɛ.

c. Azo kóé ayɔ́ (du thé).

3. Mbéní zo alungúla pémbɛ́ tí lo? 'Does anyone remove his teeth?'

a. Mbéni zo alungúla (pémbɛ́ tí lo).

b. Zo ɔ́kɔ alungúla (pémbɛ́ tí lo) apɛ.

c. Azo kóé alungúla (pémbɛ́ tí ála).

4. Mbéní zo na kɔ̂tɔ́rɔ́ só asára gbogbo?' 'Does anyone in this village make mats?'

a. Ambéní asára (gbogbo).

b. Zo ɔ́kɔ asára (gbogbo) apɛ.

c. Azo kóé asára (gbogbo).

5. Mbéní zo ahínga tí píka sanze na ndo só? 'Does anyone here know how to play the "hand piano"?'

a. Ambéní ahínga (tí píka).

b. Zo ɔ́kɔ ahínga (tí píka) apɛ.

c. Azo kóé ahínga (tí píka).

6. Mbéní zo tí ála ahínga tí tenɛ terɛ? 'Does anyone among you know how to tell fables?'

a. Mbéní zo ahínga (tí tenɛ).

b. Zo ɔ́kɔ ahínga (tí tenɛ) apɛ.

c. Azo kóé ahínga (tí tenɛ).

7. Mbéní zo tí kɔ̂tɔ́rɔ́ sɔ́ ahínga lége ní?

a. Mbéní ahínga (lége ní).

b. Zo ɔ́kɔ ahínga (lége ní) apɛ.

c. Azo kóé ahínga (lége ní).

8. Mbéní zo agoe na Bangui awe? 'Has anyone gone to Bangui?'

a. Mbéní agoe awe.

b. Zo ɔ́kɔ agoe apɛ.

c. Azo kóé agoe awe.

Drill 3

Using "adjectival substantives".

	Question	Answer
1.	Mɔ yí bingbá bɔngɔ́ só?	Non, mbi yí vɔkɔ́ ní.
	'Do you want the red cloth?'	'No, I want the black one'.
2.	Mɔ yí finí da?	Non, mbi yí ngbéré ní.
3.	Mɔ yí gí kété mángo?	Non, mbi yí gí kɔ́tá ní.
4.	Mɔ yí ndurú kámba?	Non, mbi yí yongɔ́rɔ ní.
5.	Mɔ yí kúrú yama?	Non, mbi yí finí ní.
6.	Mɔ yí sioní zo?	Non, mbi yí nzoní ní.

VOCABULARY: zo 'person'

Mbéní zo aɛkɛ na gígí.	'There's someone outside'.
Lo fa tɛ́nɛ́ ní na zo ɔ́kɔ apɛ.	'She didn't tell it to anyone'.
Mbi ɛkɛ éré ázo kóé tí gá.	'I'm calling everybody to come'.
Éré tí mɔ zo wa.	'What is your name?'
Mbi hínga zo so alángɔ́ na da só apɛ.	'I don't know who is living in this house'.
Zo kóé zo.	'Everybody is a human being'.
Kɔ́tá zo tí ála aɛkɛ zo wa.	'Who is your superior?'
Mbunzú aɛkɛ, zo vɔkɔ́ aɛkɛ -- kóé zo.	'There are white men and there are black man -- all human beings'.

Zo tí kángó yąma ní zo wa.	'Who's the meat seller?'
Lo goe tí báa ázo tí kobéla na l'hôpital lá só.	'He went to see the sick in the hospital today'.
Ázo tí kánga asára kɔa na gígí. Ála ngbá na yá tí kánga lá kóé apε.	'Prisoners work on the outside. They don't always stay in the prison'.
Ázo tí da tí mɔ aεkε ɔ́kε.	'How many people are there in your house?'
Zo aεkε da apε. Aεkε pupu séngé.	'There's no one there. It's just the wind'.
I εkε tí í yɔngɔ́rɔ zo.	'We are tall people'.
Kótá zo tí mbi.	'My elder sibling'.

LESSON FIFTEEN

CONVERSATION

Gíngó mbéní zo 'Looking for someone'

1A	Bara o.	'Hello'.
2B	Bara o.	'Hello'.
3A	Mo lóndó na ndo wa.	'Where are you coming from?'
4B	Mbi lóndó na kótóró tí mbi.	'I'm coming from home?'
5A	Kótóró tí mo aekɛ na mbáge wa.	'Where is your home?'
6B	Akɛ na mbáge tí Cinq Kilo(mètres).	'It's in the direction of the Five Kilometer Section'.
7A	Mo kɛ gí zo wa.	'Whom are you looking for?'
8B	Mbi kɛ gí mbéní íta mbi. Língó míngi mbi báa lo apɛ.	'I'm looking for a relative of mine. I haven't seen him for a long time'.
9A	Ita tí mo ní, ɛ́rɛ̂ tí lo zo wa.	'What is your relative's name?'
10B	Robert.	'Robert'.
11A	Mará tí lo aekɛ yɛ̧.	'What is his ethnic group?'
12B	Mará tí lo akɛ Sango.	'His group is Sango'.
13A	Mará tí mo ngá aekɛ yɛ̧.	'What is your group also?'
14B	Mará tí mbi ngá akɛ Sango.	'My group is also Sango'.
15A	Mo gá tí gíngó da tí lo?	'Have you come looking for his house?'
16B	Mbi gá tí gí da tí lo.	'I've come to look for his house'.
17A	Mo hínga da tí lo tí giriri apɛ?	'Don't you know his former residence?'

18B	Tí giriri, lo kɛ lángó na mbáge tí .... Ɛ́ré tí kɔ́tɔ́rɔ́ tí ála só, mbi hínga apɛ o.	'Long ago he used to live at .... I don't know the name of their village'.
19A	Mɔ hínga apɛ?	'You don't know?'
20B	Ɛɛ.	'That's right'.
21A	Mbi hínga kóé; akɛ Bruxelles.	'I know it well ; it's Bruxelles'.
22B	Bruxelles, ní laá.	'Bruxelles. That's it'.
23A	Na fadesó, lo lángó na ndo wa.	'And where's he staying now?'
24B	Atɛne fadesó, lo lángó na Lakouanga.	'They say that he's staying now at Lakouanga'.
25A	Alángó na Lakouanga?	'He staying at Lakouanga?'
26B	Ɛɛ.	'That's right'.
27A	Lakouanga tí ndo tí pont, wala tí ndo wa.	'The Lakouanga at the bridge or what place?'
28B	Ngbéré [ngb̩éné] Lakouanga tí giriri só apɛ?	'Isn't it the old Lakouanga?'
29A	Lakouanga aɛkɛ míngi.	'There are many Lakouangas'.
30B	Akɛ míngi so, giriri kózo ní, kɔ́tɔ́rɔ́ ní akɛ da só.	'There are many, but it's the one where there was a village there long ago'.
31A	Mɔ kángbi pɔ́pɔ́ ní, sí fadé mbi fa na mɔ ma.	'Distinguish them (lit. divide the middle), and I'll tell you'.
32B	Tí gá na mbáge tí Méa Méa só.	'Coming to the Mea Mea here'.

33A	Tí Méa Méa só?	'The Mea Mea here?'
34B	Ɛɛ.	'That's right'.
35A	Na ndo tí pont só?	'Where the bridge is?'
36B	Ɛɛ.	'That's right'.
37A	Fadé mbi goe, mbi zía mo na lége ní.	'I'll go and put you on the way'.
38B	Ɛɛ. Goe zía mbi da, sí mbi hínga, íta.	'Yeah. Go and put me there, so I'll know, Friend'.

NOTES ON CONVERSATION

5A. mbáge wa -- This is distinguished from ndo wa in being less precise. It might be translated 'whereabouts?'

8B. lángó míngi 'many sleeps' -- This sentence does not seem to occur in an affirmative sentence: that is, one could not say Lángó míngi mbi báa lo 'I have seen him for a long time'. One can also say Mbi báa lo apɛ, asára lángó míngi with the same meaning as that found in this sentence. In this negative sentence the numerals can replace míngi.

11A. mará -- I have translated this 'ethnic group' because there is practically no tribal structure in the C.A.R. comparable to what one finds in other parts of Africa, for example, in Nigeria. One can refer to himself as a Banda, but the Banda are not unified in any formal way. It is the language which distinguishes a Banda from a Ngbaka more than anything else. Moreover, a "Banda" might first call himself, for example, a Ndre, because there are many Banda-speaking groups. The foreigner needs to be careful about referring to a person's ethnic background. The official policy of the government is to play down ethnic differences.

15A. *gíngó* -- Notice the equivalence of *gíngó* and *gí* (16B) in this construction.

17A. *giriri* 'long ago' -- Notice how this noun in attribution follows the possessive phrase; personal possession has priority over attribution. Compare *íta tí mbi tí wâle* 'my sister'.

18B. *tí giriri* -- This is probably a repetition of part of the preceding sentence. The noun *giriri* could have been used her alone. *âla* -- the switch from *lo* to *âla* is probably not a mistake. Pronoun switching is so common in Sango that there must be nonlinguistic reasons for it.

24B. *atɛnɛ* --Indefinite use of subject marker: that is, 'I am told that he ...'

28B. *ngbéré* here means 'former' and *giriri* 'long ago'.

32B. *Méa Méa* -- This is one of the sections of Bangui.

37A. *sía na lége* -- Here this expression means to show the way, but in other contexts it is used of a host's accompanying a guest a short distance on his way home.

GRAMMATICAL NOTES

Position of post-noun adjunctives. Although post-noun adjunctives occur *after* the nouns they modify, some of them can also occur at the end of the sentence, far removed from their noun heads. These words are the numerals (in the lower ranges), *ôke* 'how much?' and *míngi* 'much, many'. It would seem that the final position is the preferable one. The following chart illustrates the two positions with nouns having subject and object function.

Subject

Azo ukú akúí.

Azo akúí da ukú.

'Five houses burned there'.

Azo ókɛ ayí tí gá.

Azo ayí tí gá ókɛ.

'How many people want to come?'

Azo míngi agá na tɛ́rɛ́ ní.

Azo agá na tɛ́rɛ́ ní míngi.

'There were many people beside it'.

Abâkoyá míngi así gígí na yâká ní.

Abâkoyá así gígí na yâká ní míngi.

'Many baboons came out into the garden'.

Áyí tí vundú míngi atí na ndó mbi na pekó ní.

Áyí tí vundú atí na ndó mbi na pekó ní míngi.

'I later had many unfortunate experiences'.

Object

Mbi fáa átágba ukú na lá ní.

Mbi fáa átágba na lá ní ukú.

'I killed five kob on that day'.

Mɔ to nginza ókɛ na âla.

Mɔ to nginza na âla ókɛ.

'How much money did you send them?'

Amú nzoní yí míngi na í.

Amú nzoní yí na í míngi.

'He gave us many good things'.

Ázo awara ngiá míngi na lá ní.

Ázo awara ngiá na lá ní míngi.

'People received a lot of pleasure on that day'.

It should be noted that post-noun adjunctives do not immediately follow a noun which is the head of a possessive phrase. Instead, the adjunctive follows the whole phrase. Thus, not da só tí mbi but da tí mbi só 'this house of mine'.

Examples of post-noun adjunctives.

míngi 'much, many, very'

Mbi yí tí vɔ yí míngi apɛ.	'I don't want to buy many things'.
Ala wara nginza na lá ní míngi.	'They got a lot of money on that day'.
Nginza tí lo agirísa, asɔ lo míngi.	'He lost his money, and he is upset about it'.
Makala tí mɔ aɛkɛ nzoní míngi.	'Your fritters are very good'.

ndé 'different'

Lége ní aɛkɛ ndé.	'The way is different'.
Lége ndé ndé aɛkɛ.	'There are different ways'.
Ala goe tongasó, na lo goe tí lo ndé.	'They went in this direction, but he went in a different one'.

ngá 'also'

Lo ngá, lo mú lége só.	'He also took this road'.
Amérengé tí lo ngá ahínga lége ní apɛ.	'His children also did not know the way'.
Wále tí lo angbá ngá na kótóró.	'His wife also stayed home'.

tongasó 'thus, like this'

Mará tí lége tongasó aɛkɛ nzoní apɛ.	'This kind of a road is not good'.
Lége ní aɛkɛ tongasó ma.	'The way is like this!'
Mbi sára tongasó awe, mbi sára gbá.	'I did it like this with no results'.
Tongasó, mɔ kíri, mɔ sára na mbéní lége ndé.	'All right, do it again in a different way'.

The adjunctive kóé. The post-noun adjunctive kóé is one of those which have different meanings. The following paragraph illustrates the meanings 'all', 'also' and 'entirely'. It should be noted that it is possible for there to be an ambiguity:

Mɔ báa wále tí mbi kóé apɛ?	'Isn't it a fact that you indeed (i.e. entirely) saw my wife?' The meaning is: 'You saw my wife all right!.
Mɔ báa ánérengɛ́ tí mbi kóé apɛ?	'Isn't it a fact that you saw all my children?'

Without some disambiguating information the second sentence could have the meaning of the first: 'Isn't it a fact that you iddeed saw my children?'

Further examples of kóé occur in the following paragraph:

1. Tongana koa tí í awe kóé, í lɔ́ndó í fonɔ na yá tí kɔ́tɔ́rɔ́.	'When our work was all finished, we arose and strolled around in the village'
2. Ita tí mbi kóé afonɔ na mbi.	'My comrade also strolled with me'
3. I goe bara áso tí kɔ́tɔ́rɔ́ kóé.	'We went and greeted all the villagers'
4. Ita tí mbi abara ála óko óko kóé ngá.	'My comrade also greeted each and every one of them'
5. I dutí na pópó tí ála, í sára ngiá na ála, pɛkɔ́ anínga kété.	'We stayed with them, we had a nice time with them for a little while'
6. Tongasó kóé awe, í lɔ́ndó, í	'When it was all over, we

kíri na kɔ́tɔ́rɔ́.	arose and returned home

The adjunctive ˊvení. The post-noun adjunctive ˊvení (also heard as mvení) is written with an initial high tone because of the word's effect on a preceding syllable. This syllable is lengthened and rises in pitch to high if it is not already high. The words are spelled out to show what happens.

mbī	>	mbiī́ vení	'I myself'
mɔ	>	mɔɔ́ vení	'you yourself'
lo	>	loó vení	'he himself'
í	>	íí vení	'we ourselves'
ála	>	álaá vení	'they themselves'
nginza	>	nginzaá vení	'the money itself'

GRAMMATICAL DRILLS

Drill 1

Using the adjunctive sɔ́ in noun phrases. Practice using sɔ́ with the following nouns and then use them, wherever appropriate, in the sentences below.

A

yąma
zo
susu
samba
mafuta
makala
fɔndɔ
gozo

yáká
kɔ́tɔ́rɔ́
yángá
pɔ́rɔ́
mɛ́
yá
tɛ́rɛ́
tɛ́nɛ́

púpa
sése
mápa
mángo
mánga
lɛ́sɔ
kɔ́ndɔ̀

bɔngɔ́
vɛkɛ́
babá
mamá
likongɔ́
sambá
sakpá

poro

zɛmbɛ pɛ́mbɛ́ kámba sɛmbɛ́

B

1. Mbi yí .... só. 'I want this ....'.

2. Mbi bá̃a ... só. 'I see this .....'.

3. Ngɛ́rɛ̂ tí .... só ɔ́kɛ. 'What is the price of this ...?'

4. Mbi má tɛ́nɛ́ tí .... só. 'I heard about this ...'.

5. Tɛ́nɛ́ tí ... tí âla só alíngbi apɛ. 'This (the) affair of theirs over the (this) .... is hard to believe'.

Drill 2

Practice making the changes required by ˊvɛní with the following words:

kêké	'tree'	vɛnɛ	'a lie'
yângâ	'mouth'	mafuta	'oil'
hôtô	'hill'	yɛngɛrɛ	'sieve'
mángo	'mango'	kusára	'work'
fúta	'pay'	mabóko	'hand'
bozô	'bag'	likongó	'spear'
sɛmbɛ́	'dish'	mɛ́rɛngɛ́	'child'
yoró	'medicine'	kɔ́lï	'man'
yíngó	'salt'	wálï	'woman'

Drill 3

Practice using ˊvɛní in sentences. Remember to make the proper vowel and tone changes.

1. Aɛkɛ tongasó ˊvɛní sí âla ɛkɛ sára da. 'That's exactly how they make houses'.

2. Lo kę, lo 'vení.	'He refused, just himself'.
3. Gí ámérengé kóli 'vení alíngbi sára ngiá só.	'Only boys can play this game'.
4. Ala fáa téré tí ála 'vení.	'They killed themselves'.
5. Lo tene, ní 'vení, ní yí tí goe na mo ká.	'He said that he himself would go to you there'.
6. Fángó ní 'vení aí aeke ngangó.	'It is killing (them) which is difficult'.

Drill 4

Using post-noun adjunctives. Translate the following English phrases without looking at the Sango.

1. 'all of our forefathers'	ákótará tí í kóé
2. 'her husband also'	kóli tí lo ngá
3. 'the village headman'	makunzi tí kótóró ní
4. '(the) father of the child himself'	babá tí mérengé 'vení
5. 'how many people from Mobaye?'	ázo tí Mobaye óke
6. '(the) house of this man'	da tí kóli só
7. 'different kinds of garden produce'	kóbe tí yáká ndé ndé
8. '(the) whole roof of my house'	li tí da tí mbi kóé
9. 'the entire body of the man and woman'	téré tí kóli na wále kóé
10. '(the) heart (lit. liver) of one person'	bé tí zo óko

11.	'three of my siblings'	áíta tí mbi otá
12.	'many villagers'	áso tí kótóró míngi
13.	'many of my house furnishings'	kóngbá tí yá tí da tí mbi míngi

Drill 5

Using "adjectival substantives" and laá. Respond to the sentences under A as in the first example.

	A	B
1.	Só aekɛ bingbá bongó. 'This is a red cloth'.	Bingbá ní laá. 'Here is the red one'.
2.	vokó póró	'black shoes'
3.	vurú kóndo	'white chicken'
4.	kété kpu	'small mortar'
5.	kótá ngó	'large drum'
6.	finí téné	'new affair'
7.	yongóro sasa	'long switch'
8.	ngbéré sakpá	'old basket'
9.	ndurú kéké	'short stick'
10.	yongóro lége	'long road'
11.	ngangó kusára	'hard work'
12.	kúrú sindi	'lump of sesame paste'

Drill 6

Using vocabulary for parts of the body engage in the following game with the other members of the class: Point to a part of the body and name another part; the other person does just the reverse. For example:

A. Só aɛkɛ hǫ́ tí mbi (pointing to the eye). 'This is my nose'.

B. So aɛkɛ lé tí mbi (pointing to the nose). 'This is my eye'.

VOCABULARY: tɛ́rɛ́ 'body'

Below are names for some of the body parts. This list is almost exhaustive. In talking of the elbow, knee, Adam's apple, etc. one must use French words. All of these nouns can be possessed, but in speaking of one's skin or blood one says póró tí tɛ́rɛ́ tí mbi and mɛ́nɛ́ tí tɛ́rɛ́ tí mbi. Some people drop the preposition tí before the possessing noun or pronoun: e.g. yángá mbi.

Calling attention to another person's body, as with any of his characteristics or behavior, must be done very discreetly, because such allusions are in the traditional society acts of ridicule. Thus, the apparently innocuous observation that a person's legs are long (gerɛ́ tí mo ayo) might be taken as an insult. It is even considered in bad taste to speak of one's own person.

li	'head'
bé li	'top of the head'
kóá li	'head hair'
lé	'eye'
póró tí lé	'skin over eyeball'
vurú (tí) lé	'white of the eye'
hǫ́	'nose'
kámba tí hǫ́	'bridge of the nose'
dú tí hǫ́	'nostril'

mɛ́	'ear'
yángá	'mouth'
pɔ́rɔ́ tí yángá	'lip'
pémbé	'teeth'
kɔ́á yánga	'beard'
mbángbá (or, *ngbángbá*)	'cheek'
ngú tí yángá	'saliva'
mɛ́ngá	'tongue'
kɔ́á lé	'eyelash'
tɛ́rɛ́	'body'
gɔ́	'neck, throat'
ndɔ́ gɔ́	'shoulder'
mabɔ́ko	'arm, hand'
kate	'chest'
mɛ	'breast'
turúngu	'navel'
yá	'belly, abdomen'
ngbundá	'waist, hip, buttock'
yángá tí ngbundá	'anus'
gɛrɛ́	'leg, foot'
kété mabɔ́ko	'finger'
kété gɛrɛ́	'toe'
yá mabɔ́ko	'palm'

The following exercise can be used both to learn the names of the body parts and also to be reminded that such play with Centralafricans would be in bad taste. What "goes" when American kids each other does not go in Africa.

1.	Gerɛ́ tí mɔ akɔnɔ tongana gerɛ́ ti kɔnɔ́.	'Your feet are as big as a hippo's'.
2.	Gerɛ́ tí mɔ aekɛ ndurú tongana gerɛ́ tí batá.	'Your legs are as short as a squirrel's'.
3.	Báa gerɛ́ tí lo aekɛ kété kété tongana gerɛ́ tí kɔ́ndɔ.	'Look, his legs are thin like a chicken's'.
4.	Báa gerɛ́ tí lo aba bángó.	'Look at how his legs are bowed'.
5.	Kété gerɛ́ tí lo kóé atɛ kóé, aekɛ tongana gerɛ́ tí dole.	'His toes have been eaten away like an elephant's foot'.
6.	Kɔ́á li tí lo aekɛ vurú tonga ólén̄gó péré.	'Her hair is blond like dried grass'.
7.	Kɔ́á li tí lo aekɛ ndurú tongana finí péré.	'His hair is short like new grass'.
8.	Bingbá kɔ́á li tí lo. Abe tongana péré.	'His red hair. It's red like grass'.
9.	Mɔ tɛ yɛ̧. Yá tí mɔ asúku tongana ballon.	'What have you eaten? Your belly is swollen like a balloon'.
10.	Báa kámba tí bongɔ́ tí mɔ akánga ngbundá tí mɔ gbá.	'Look, your belt hardly goes around your waist'.
11.	Mɛ́ tí mɔ aekɛ tongana mɛ́ tí dole apɛ?	'Aren't your ears like an elephant's'.

LESSON SIXTEEN

CONVERSATION

Lége tí sára kóbe 'How to make food'

1A	Mbi ɛkɛ fa na mɔ lége sí í ɛkɛ sára kóbe (....).	'I'm going to show you how we make food'.
2B	Mɔ tɛnɛ hío hío, mbi má apɛ.	'You're talking very fast and I can't understand'.
3A	Lége tí sárángó kóbe?	'You mean about making food?'
4B	Mɔ tenɛ doucement sí mbi má nzoní.	'If you talk slowly, I'll understand well'.
5A	Mɔ má lége tí sárángó kóbe tí í wále zo vɔkɔ́ apɛ?	'Haven't you heard our way -- African women -- of making food?'
6B	Eɛ̧.	'Yeah'.
7A	Tongana í mú kóbe awe, í tɔ́.	'After we've taken the food, we cook it'.
8B	Mɔ tɔ́ tongana yɛ̧?	'How do you cook it?'
9A	Mɔ tɔ́ tongana yɛ̧ apɛ! I tíngo wá da.	'You don't cook it "tongana yɛ̧"! We make a fire'.
10B	Mɔ sára tɛ́nɛ́ doucement, sí mbi má ma.	'Talk slowly so I can understand'.
11A	Eɛ̧. Tɛ́nɛ́ ní lo só, mbi tenɛ na mɔ só. I tíngɔ wá da, í zía ngú na kóbe ní.	'This is what I'm telling you. We make a fire and we put water in the food'.
12B	Zía ngú da tongana yɛ̧.	'What do you mean "put water in it"?'

13A	I zía ngú da na yá tí kangú.	'We put water in a calebash'.
14B	Na kangú? Atô kôbe na kangú?	'In a calebash? Does one cook food in a calebash?'
15A	Ę'ę. I tô na kangú apɛ, mais gí na ta.	'No. We don't cook in calebashes, but only in pots'.
16B	Na ta ní?	'In pots?'
17A	Na ta ma.	'In pots!'
18B	Mɔ zía ta na wá séngé?	'Do you put the pot on the fire just by itself?'
19A	Mɔ zía ta na wá gí na ngú na yá ní.	'You put the pot on the fire just with water in it'.
20B	Sí mɔ zía ngú na wá, akpɔrɔ...	'Then you put the water on the fire to boil...'.
21A	Sí mɔ zía ngú da, na yá ní akpɔrɔ apɛ.	'You don't put the water on to boil. But you put food inside first'.
22B	Kôbe ní aɛkɛ yę.	'What is the food?'
23A	Kôbe ní aɛkɛ kôbe kôê ma.	'The food is all kinds of food!
24B	Éré tí kôbe aɛkɛ yę.	'What is the name of the food?'
25A	Éré tí kôbe? Kôbe tongana... I tɛnɛ kôbe só, akɛ susu wala aɛkɛ yąma.	'The name of the food? Food like ... When we say "kôbe", it's fish or meat'.
26B	Oui, mɔ tɛnɛ tongasô. Mɔ fa na mbi éré tí kôbe ní nzoní sí mbi hínga.	'That's right, talk like that. Tell me the names of food and I'll. know them'.
27A	Éré ní nzoní gí sô mbi tɛnɛ na mɔ.	'Their proper name is just what I'm telling you'.

NOTES ON CONVERSATION

1A. *ɛkɛ fa* -- The construction is the continuative but te sense is future. *lége so* -- This is a relative construction, but the kernel sentence would not be *í sára na lége só*. One would simply say *í sára tóngasó* 'we do it like this'.

5B. *tí í* -- In some contects it might be ambiguous as to what was possessed, for example, 'the preparation of our food' or 'our preparation of food'. The first meaning would be made clear by introducing juncture before *kóbe* and the second by introducing it before *tí*.

9A. *tongana yę* -- There is supposed to be humor in this conversation.

19A. *gí* -- The position of this word seems to be ungrammatical. The person may mean to say *gí ngú aɛkɛ na yá ní* 'only water is in it'.

25A. *kóbe* -- She may mean that real food consists of meat or fish. It is true that a person who has eaten well of a number of foodstuffs (peanuts, fruit, bread, etc.) does not consider to have eaten until having had his daily dough-and-sauce.

GRAMMATICAL NOTES

Generalized object. The noun *ndo* 'place' is used with some verbs as a generalized object. Notice the difference between the following sentences:

1. *Mbéní zo ahúnda nginza na gígí.* 'There's someone asking for money outside'.
2. *Mbéní zo ahúnda yí na gígí.* 'There's someone asking for things outside'.
3. *Mbéní zo ahúnda ndo na gígí* 'There's someone asking questions outside'.

The contrast between these sentences is in the degree of specificity. After sentence 2 is said one could ask *Yí yę* 'What things?' But after 3 one would have to say something like *Lo yí yę* 'What does he want?' A verb phrase with *ndo* can have quite a different meaning from what one might expect. The following verb phrases appear to be the most common ones.

hínga ndo	'to be responsible, to know right from wrong' (particulary of children)
má ndo	'to listen'; in negative 'to be deaf'
báa ndo	'to look'; in negative 'to be blind'
éré ndo	'to call out, to yell' (as in calling for someone)
tara ndo	'to feel around' (as in looking for something)
hánda ndo	'to use deception'
goe ndo	'to be off somewhere'

Obligatory objects. School grammar generally makes a distinction between transitive verbs (those which take objects) and intransitive verbs (those which do not take objects). Of *He is breathing deeply* it would be said that *breathe* is intransitive, but of *He breathed a sigh of relief* it woud be said that the verb was transitive because of the object *sigh.* Furthermore, in English, as in other languages, some verbs rarely if ever take an object whereas others take any object that fits semantically. Thus, both Sango and English have no object in Lo tíkɔ and He's coughing. But Sango has Lo tɛ kóbe (with kóbe as the object) and English He ate (no object). When the specific object is required in a Sango sentence, there should be no trouble for the learner; he will, however, have some difficulty in knowing when to use a general object and which one to use.

The following Sango verb phrases have specific objects but have a general sense:

tɛ kóbe	'to eat'
sára kɔa	'to work'
sára tɛ́nɛ́	'to talk'
sukúla ngú	'to bathe'
hú téré	'to rest'
vɔ ngéré	'to do business'

The following Sango verbs do not seem to have objects:

toto	'to cry
lángó	'to lie down, sleep'
fɔnɔ	'to stroll, walk around'
kpé	'to flee, run'
dutí	'to sit down, be seated'
tambéla	'to walk'
tíkɔ	'to cough'

Verbs like the following can take the noun yí as an indefinite object, but, as we have seen, yí and ndo are not used in the same way:

petɛ (yí)	'to crush (something)'
lú (yí)	'to plant (something)'
mú (yí)	'to take (something)
kánga (yí)	'to shut (something)'

Instrument and accompaniment (5.32.25). The concepts of instrument and accompaniment are carried by the connective *na* like the English preposition *with*: *Ala fáa ngú ní na ngɔ́.* They crossed the stream by means of a canoe'; *Lo goe na ála na bureau.* 'He went with them to the office'.

In rapid speech it is not uncommon for *na* to be reduced to a syllabic nasal: for example, *gá na ní na mbi* is heard as [gá ń na mbi] 'bring it to me'.

Verbal adjunctives (4.30). Verbal adjunctives are the closest thing Sango has to adverbs, because their main function is to modify verbs. That is to say that they occur in the verb phrase rather than the noun phrase. It has already been seen, however, that other adjunctives can occur in the verb phrase, and it should be added that there are equivalents of English adverbs which are phrases of different sorts:

Mbi báa lo kózo ní.	'I saw him first'.
Na pɛkɔ́ ní, lo báa mbi.	'Later he saw me'.

The phrase *kózo ní* consists of an ante-noun adjunctive and *ní* and *na pɛ́kɔ́ ní* is a noun phrase introduced by the connective *na*.

For convenience the verbal adjunctives can be divided in the following way:

Of time:

ánde	'in the near future'
ándo	'formerly, a while ago'
fadé	'soon, quickly, fast'
híɔ	'quickly, in a hurry'

Of place:

da	'there, in that place'
ge	'here'
ká	'there'

Of assertion:

bíakú	'truly'
bíaní	'truly'
gbá	'in vain, without result'

Of manner and description:

gbándá	'naturally, easily'
kpítíkpítí	'very black' (used with vɔkɔ)
kpó	'quiet, at rest'
tár	'very white' (used with vuru)
ngbii	'for a while, for a long time'
yeke	'slowly, gradually'

Expressions of time. The subject of measured time was treated in an earlier lesson. Here we want to look at a number of temporal expressions with a more general reference.

ánde	'soon', for example: Lo ɛkɛ goe ánde na Amérique 'He'll be going to America soon'.
ándo	'a little while ago': Mbi mú mbéní na ála ándo 'I gave some to you a little while ago'.
fadesó	'now': Ala gá fadesó 'They came just now'. Immediacy is stressed by doubling the first syllable: fafadesó or fafasó 'right right now'.
giriri	'a long time ago': Giriri kɔ́tɔ́rɔ́ só aɛkɛ na

	président apɛ 'This country did not have a president long time ago'.
depuis [dipíi]	'since a long time ago': *Mbi hínga lo depuis* 'I've known him for a long time'.
lá na lá	'day to day': *Mbi báa lo lá na lá* 'I see him day after day'.
lá tongasó	'at about this hour': *Lá tongasó, mbi yí mo gá tí báa mbi* 'At about this hour I want you to come to see me'.
mbéní lá	'sometimes, once upon a time, some day': *Mbéní lá í wara sáki otá* 'Sometimes we get three thousand francs'; *Mbi yí tí goe na Amérique mbéní lá* 'Some day I'd like to go to America'.
ngú na ngú	'year after year': *Ngú na ngú ádole agá na ndo só* 'Elephants come here year after year'.

Futurity (4.30). Futurity is expressed by using the continuative (with *ɛkɛ*) or by placing the adjunctive *fadé* before the clause. No meaningful difference has yet been established between them: *Fadé lo goe lá wa* and *Lo ɛkɛ goe lá wa* are indifferently 'When is he going?' or 'When will he go?' When *fadé* and *ɛkɛ* both occur in the same sentence, the meaning is future continuative. For example, *Fadé mbi ɛkɛ báa lo* 'I'll be seeing him'. In some circumstances a clause with the verb *yí* also has the idea of futurity: for example, *Lo yí tí goe, mais mérengé tí lo akúí.* 'He wanted to go (or, he was going), but his child died'.

There does not seem to be a future of the copula *ɛkɛ*. Thus, for

'There will be a party here' one says Fadé ázo asára matánga na ndo sɔ́ (literally, people will make a party here); for 'He will be the mayor' one says Fadé lo gá maire.

Sequence in time. In a narration, sequence in time is indicated by such expressions as na lá ní 'at that time', na pɛkɔ́ ní 'later, and then', na ndá ní 'in the end, finally'. For 'the next day' one uses a clause: ndá adé 'day dawned'

Na lá ní ála sára kóta lége apɛ.

'In those days they didn't make large roads'.

Na pɛkɔ́ ní ála kíri na kɔ́tɔ́rɔ́.

'After that they returned home'.

Na ndá ní lo kúí.

'He finally died'.

Ndá adé sí ála fáa ngú ní.

'The next day they crossed the river'.

GRAMMATICAL DRILLS

Drill 1

Translate the following sentences into Sango and then check the translation with those provided below.

1. 'He's resting'.
2. 'What is he planting?'
3. 'He coughs a lot'.
4. 'He ate with us'.
5. 'I felt around, but I didn't find anything'.
6. 'You don't know anything'.

7. 'They ran far away'.

8. 'Did you shut the door?'

9. 'He talks all the time'.

10. 'Did he tell you about it?'

11. 'Let's transact some business now'.

12. 'I crush things with it'.

13. 'Did they take anything yesterday'.

14. 'I told him, but he doesn't listen'.

15. 'He doesn't listen to me'.

Translation

1. Lo ɛkɛ hú tɛ́rɛ́ tí lo.

2. Lo ɛkɛ lú yɛ.

3. Lo tíkɔ míngi.

4. Lo tɛ kóbe na í.

5. Mbi tara ndo, mais mbi wara yí apɛ.

6. Mɔ hínga yí apɛ.

7. Ala kpé yɔngɔ́rɔ.

8. Mɔ kánga yángá tí da ní?

9. Lo sára tɛ́nɛ́ lá kóé.

10. Lo fa na mɔ tɛ́nɛ́ ní?

11. I vɔ ngéré fadesó.

12. Mbi pɛtɛ yí na ní.

13. Ala mú yí bírí?

14. Mbi tɛnɛ na lo, mais lo má ndo apɛ.

15. Lo má tɛ́nɛ́ tí mbi apɛ.

Practice in using na instrumentally.

	Question	Answer
1.	Lo sukúla na yɛ̧. 'He washed it with what?'	Lo sukúla na ngú tí wá. 'He washed it with hot water'.
2.	Lo sára mɔ na yɛ̧. 'What is he working on you with?'	Lo sára mbi na yoró. 'He is working on me with witchcraft'.
3.	Lo píka lo na yɛ̧. 'What did he hit him with?'	Lo píka lo na kótá kéké. 'He hit him with a big stick'.
4.	Lo kánga kóngbá ní na yɛ̧. 'What did he tie up the stuff with?'	Lo kánga na kámba. 'He tied it up with rope'.
5.	Ita tí lo ahánda lo na yɛ̧. 'What is his brother deceiving him with'.	Ita tí lo ahánda lo gí na téné. 'His brother is deceiving him just with words'.
6.	Mɔ vɔ na páta ɔ́kɛ. 'How much did you buy it for?'	Mbi vɔ na páta balé omaná. 'I bought it for 300 francs.'
7.	Ala faá susu ní na yɛ̧. 'What do they kill the fish with?'	Ala fáa na yoró. 'They kill them with poison'.

Drill 3

Practice in making sentences with fadé. Answer the questions at the left with the sentences at the right. Remember that fadé is not pronounced with the stress on first syllable and /dé/ does not resemble "tty" of English fatty".

Question	Answer
1. Mɔ sukúla bɔngɔ́ awe?	Fadé mbi sukúla lá só.
2. Mɔ fáa yáká tí mɔ awe?	Fadé mbi fáa na yá tí nzɛ só.
3. Mɔ ká yama tí mɔ awe?	Fadé mbi ká kékéréke.
4. Mɔ kánga yángá tí da ní awe?	Fadé mbi kánga ma.
5. Mɔ toka mbɛ́tí na lo awe?	Fadé mbi toka na lo bíaní.
6. Mɔ báa Bangui awe?	Fadé mbi báa mbéní lá.
7. Lo gá awe?	Fadé lo gá na bí.
8. Ala ɛkɛ to na mɔ mbɛ́tí?	Fadé ála to na mbi lá kóé.
9. Lo kúí awe?	Fadé lo kúí bíaní.
10. Mɔ tenɛ na lo awe?	Mbéní lá, fadé mbi tenɛ na lo.

Drill 4

Do this drill like the preceding one.

Question	Answer
1. Áde mɔ ká gɔzɔ tí mɔ apɛ?	Fadé mbi ká ma.
2. Ádé kɔ́li tí mɔ akíri apɛ?	Fadé lo kíri ma.
3. Áde kɔ́li tí mɔ amú na mɔ fini bɔngɔ́ apɛ?	Fadé lo mú na mbi ma.
4. Áde mɔ lɛkɛ da tí mɔ apɛ?	Fadé mbi lɛkɛ ma.
5. Áde mɔ hínga leçon tí mɔ apɛ?	Fadé mbi hínga ma.
6. Áde mɔ wara kɔ́li apɛ?	Fadé mbi wara ma.
7. Áde yama ní awɔ́kɔ apɛ?	Fadé awɔ́kɔ séngé.
8. Áde ázo tí kɔ́tɔ́rɔ́ ayí da na tɛ́nɛ́ ní apɛ?	Fadé ála yí da ma.
9. Áde mɔ húnda makunzi ní apɛ?	Fadé mbi húnda lo kékéréke ma.

10.	*Áde ngú apíka na yá tí nzɛ sɔ́ apɛ?*	*Fadé apíka.*

VOCABULARY: *ngbii* and *depuis*

These two words are treated together because in some contexts they both can be translated 'for a long time'. *Depuis* (from French but pronounced *dipíi*) refers to the past: for example, *Mbi hínga lo depuis* 'I have known him for a long time'; *Mbi sára koa ní depuis* 'I did the work a long time ago'. (People who have a fairly good command of French also use *depuis* as a connective with the meaning 'since'.) *Ngbii* has an idea of continuation and is time-neutral: for example, *Mbi tɛ kɔ́be ngbii, yá tí mbi así* 'I ate for a long time and was filled up'; *Mɔ goe tongasɔ́ ngbii* 'You go like that for a while'. When the clause with *ngbii* is followed by another clause, *ngbii* can sometimes be translated 'until', as in the first example above.

Use either *depuis* or *ngbii* with the following clauses to make sentences translated by the English at the right.

1.	*Lo tambéla, ngangɔ́ tí lo awe.*	'He walked a long time, so he's all tired out'.
2.	*Ababá tí í asára kɔa ní.*	'Our ancestors have been doing this work since a long time ago'.
3.	*Mɔ hínga lo tongana yę.*	'How is it that you have known him for a long time?'
4.	*Zía wę́ ní na wá.*	'Put the iron in the fire for a while'.
5.	*Ita, mbi zía da awe.*	'Friend, I've had it there for

		a long time already'.
6.	Tongana mɔ lungúla azía na sése, mɔ píka ngangó.	'After you've taken it out and put it aside for a while, you pound it hard'.
7.	I lóndó, í gá, ndo avɔ́kɔ na li tí í.	'We departed and traveled until it was dark'.
8.	Lo lóndó na Paris. Angbá kété, sí fadé lo sí.	'He left Paris quite some time ago. In a short time he'll arrive'.
9.	Tongana mɔ sára tɛ́nɛ́ na ála, pɛkɔ́ ní anínga kété, fadé mbi gá.	'After you've talked to them a short while, I'll come'.
10.	Mbi gá na ndá péréré. Mbi húnzi kɔa ní.	'I came in the morning, and I did the work a long time ago'.

LESSON SEVENTEEN

CONVERSATION

Sárángó kanda 'Making meatballs'

1A	Madame, mbi vɔ yąma ní awe.	'Madame, I have bought the meat'.
2B	Mɔ vɔ yąma ní awe?	'Have you indeed bought the meat?'
3A	Ęę.	'Yes'.
4B	Mbi yí mɔ lungúla [rɔngúra] bíó na téré ní.	'I want you to remove the bones from it'.
5A	Na ákámba ní kóé?	'And the fibers also?'
6B	Ęę.	'Yes'.
7A	Sí mbi sára ní tongana yę.	'Then how do I prepare it?'
8B	Mɔ lungúla kóé awe, mɔ zía na yá tí machine, mɔ píka, yá ní awɔ́kɔ.	'After you have removed everything, put (the meat) into the meatgrinder and grind it until it's soft'.
9A	Bon, mbi tɔ́ tongana yę.	'Fine. How do I cook it?'
10B	Non. Akɛ tí lɛkɛ lɛ́kɛ́ngó. Yąma ní, tongana mɔ píka yá ní awe, mɔ sára na ngbongbóro ní ukú. Mbi yí tí [mbítí] sára gí na kanda.	'No. It has to be prepared. After you have ground up the meat, make it into five balls. I want to make meatballs of it'.
11A	Ęę?	'What?'
12B	Mɔ sára na kanda na mbi.	'Make it into meatballs for me'.

13A	Bon. Mbi tɔ́ soupe [súpu] ní míngi, wala mbi sára soupe ní tongana yɛ.	'Fine. Shall I make a lot of soup [or perhaps gravy], or how shall I make the soup?'
14B	Non. Mɔ zía soupe ní míngi apɛ. Tongana mɔ zía na yá mafuta ní, akpɔrɔ ngbii, azía tanga tí soupe ní gí na gbɛ́ ní kété kété.	'No. Don't put a lot of soup in it. When you have put it in the oil and it has boiled a while, add only a very little of the remainder of the soup'.

Excerpted conversation, 1

1.	Mɔ píka píkángó na yá tí machine.	'Grind it in the meatgrinder'.
2.	Sí mbi tɔ́ na soupe [súpu] ní?	'Then shall I cook it with the sauce?'
3.	Tongana mɔ píka na kpu ní awe	'After you have pounded it in the mortar ....'.
4.	Mbi sára na ukú ní.	'I make five of them'.
5.	Tongana mɔ zía ngú ní, mɔ zía akpɔrɔ ngbii, ngú ní agoe na gbɛ́ ní, tanga ní angbá kété kété.	'After you add the water, let it boil a while until the water boils out (lit. goes down) and only a very little remains'.

Excerpted conversation, 2

1.	Mɔ píka píkángó na kpu.	'Pound it in a mortar'.

2.	Mɔ kánga kángángó na kanda.	'Tie (the meat) up into balls'.
3.	Mɔ kánga na kanda ukú wala omaná.	'Make five or six meatballs of it'.
4.	Mbi tó na ní tongasó ma?	'Do I cook it just like that?'
5.	Mɔ kɛ boy, na mɔ hínga kɔa ápɛ, sí mɔ kɛ húnda ndo tongasó só?	'You are a servant, and do you not know how to work that you are asking questions like this?'
6.	Mbi hínga tí mbi yí ní mbírímbírí apɛ.	'I don't understand it very well'.
7.	Mbi wa ní, mbi kɛ fa na mɔ só. Akɛ nzoní mɔ má téné tí mbi.	'I'm the boss, and I'm showing you here. You ought to listen to what I say'.
8.	Tongasó aɛkɛ nzoní míngi apɛ?	'Won't it be good like that?'
9.	Fángó ní mbi tenɛ.	'I've been showing you how'.
10.	Mɔ zía na sése.	'Put it down (that is, take it off the fire)'.
11.	Lɛkɛ yí tí mbi na mbi sí ma.	'Prepare my things for me'.
12.	Tongana yí ní akpɔrɔ, akɛ nzoní mɔ zía na sése, mɔ lungúla sí apɛ?	'After it has boiled, aren't you supposed to remove it?'
13.	Ní laá mbi sára kóé, mbi zía, mbi tenɛ mɔ gá báa apɛ?	'Haven't I already done everything and put it down and have come to tell you to come and see?'
14.	Mɔ sára, aɛkɛ na taá lége ní só	'You didn't do it exactly as

	í fa na mɔ sɔ́ apɛ.	we showed you'.
15.	*Lége ní akɛ tongana yɛ̧?*	'What is the way?'
16.	*Mbi sára soupe ní, acoller bien.*	'I made the gravy and it's nice and thick'.

NOTES ON CONVERSATIONS

7A. *sára ní* -- The connective *na* is probably omitted here, that is, 'do what with it'.

8B. *machine* -- This word gets its meaning 'meatgrinder' from the context. It can be used of any metal instrument of European fabrication. *mɔ píka* -- Another example of closely knit clauses. The time does not seem to make any difference. *Lo píka lo, akúí* would mean 'He beat him until he died' or 'He beat him to death'.

10B. *akɛ tí lɛkɛ* 'it is to prepare' -- This is a common way to express a kind of general purpose. To be more specific one would say *akɛ téné tí mɔ tí lɛkɛ* 'It's your responsibility to prepare (it)'. *ngbongbóro* 'round' -- Used of anything that can be made into a ball. *kanda* refers specifically to meatballs.

13A. *tɔ́* 'to prepare food by boiling'.

14B. *zía na gbé ní* 'to add to something' -- *zía na yá ní* would mean 'put it inside'.

Excerpted conversation, 2

2. *kánga* -- In the village meatballs are held together by vegetable fibers.

3. *kánga na* -- In these conversations there are several examples of *na* introducing an end goal complement. One could translate the clause here 'tie into meatballs'.

7. *wa* -- This noun in other contexts means 'owner': for example, *wa tí ngombe só* 'the owner of this gun'. *wa tí kɔ́tɔ́rɔ́ só* means 'inhabitant of this village'.

GRAMMATICAL NOTES

Connective sí (5.50). As a linker of clauses, the connective *sí* has the meaning 'and then': e.g. *I zía ndóngé na ndó ní, sí í tɛ na ní* 'We put red pepper on it, then we eat it with it (the pepper)'. This is simple enough, for the parallel between English and Sango is quite close. But this same kind of Sango sentence is to be equated with other English sentences with a different structure.

The connective *sí* is used in a sentence which is translated with a purposive 'so that, in order that': *Mbi zía na lá, sí abe híɔ* 'I put it in the sun to ripen quickly' (or 'so that it would ripen more quickly'). This kind of sentence should be compared with one which contains *tí* and a dependent verb phrase. In the latter, the subjects of the principal and included clauses are the same; here they are different.

Reported discourse (4.21.20). Someone's speech can be reported in three ways. For example:

Lo tenɛ, mbi yí tí goe	'He said, "I want to go"'.
Lo tenɛ, lo yí tí goe	'He said that he wanted to go'.
Lo tenɛ, ní yí tí goe	'He said he wanted to go'.

The difference between these three ways is in the kind of subject that occurs in the reported speech.

In the first, called "direct speech", the pronouns are used which might have been used in the original statement:

Mbi tenɛ, mbi ....

Mɔ tɛnɛ, mɔ ....

Lo tɛnɛ, lo ....

I tɛnɛ, í ....

etc.

In the second, called "indirect speech", the speech is changed into the third person. Thus:

Original statement: *I sára yí ní awe.* 'We did it already'.
Indirect speech: *Ála tɛnɛ, ála sára yí ní awe.* 'They said that they had already done it'.

In the third, called "middle speech" (following Taber), *ní* (perhaps the determinant being used pronominally) is used. Thus:

Original statement: *Mbi yí tí goe lá só apɛ* 'I don't want to go today'.
Middle speech: *Mɔ tɛnɛ, ní yí tí goe lá só apɛ, ngbangatí yę.* 'Why do you say that you don't want to go today?'

Some people use *í* wherever *ní* would be used, and others make a distinction between *ní*, for singular number, and *ání* (probably the plural prefix *á-* + *ní*) for plural number. Thus:

Original statement: *I sára kɔa só apɛ.* 'We don't do this work'.
Middle speech: *Awále ní atɛnɛ, ání sára kɔa só apɛ.* 'The women said they don't do this work'.

In middle speech *ní* occurs wherever a pronoun would occur. Thus: *Lo gá ahúnda, bɔngɔ́ tí ní aɛkɛ na ndo wa.* 'He came and asked, "Where is my shirt?"'

Middle speech can be used even when speech is not reported to disambiguate a sentence. For example, the sentence *Lo mú na ála bɔngɔ́* *tí lo* might be understood to mean 'He gave them his (that is, another person's) shirt'. To make it clear that the shirt belonged to the one who was giving it one could say *Lo mú na ála bongɔ́ tí ní*.

Quoted discourse including a direct address (8.11). When reporting a conversation to a third party it sometimes is necessary to distinguish the third party (who would be 'you') from the person speaking (who was 'you' in the earlier conversation). This is done by using *mbí o* in the reported discourse. For example, in the original conversation A asks B: *Mɔ yí tí goe na Amérique?* 'Do you want to go to America?' When B quotes this question to C, he says: *Lo tɛnɛ, Mbí o, Mɔ yí tí goe na Amérique?* 'He said, "Say there, do you want to go to America?"' If *mbí o* were not in the sent[illegible], C might think that the question was addressed to him.

There is no reason why the first person plural should also not be used but it does not seem to be. The pronoun *mbí* is deliberately marked with high tone, for in this construction this tone is always used. In the example above *mbí o* is translated 'say there', but it is better to leave it untranslated, considering it only a lexical kind of quotation mark.

Explanatory use of laá (8.13). The particle *laá* is used in explanatory constructions. The phrase *ní laá* at the beginning of a sentence and before a clause means 'that's why....'; it refers to something already said: e.g. *Ní laá mbi gá tí báa mɔ só* 'That's why I come to see you'. *Laá* can also follow a clause which is linked to a following clause; in this position it can be translated ' It is because....': e.g. *Térɛ́ tí wále tí mbi asọ lo míngi laá mbi gá tí*

báa mɔ só 'It is because my wife is very sick that I come to see you'.

GRAMMATICAL DRILLS

Drill 1

Using the connective sí in sequential clauses. Replace sára yę with an appropriate answer and repeat the whole sentence.

1. Lo vɔ yąma sí lo sára yę.
2. Lo lungúla bíó sí lo sára yę.
3. Lo zía yąma ní na yá tí machine sí lo sára yę.
4. Lo píka yąma ní sí lo sára yę.
5. Lo sára kanda ní sí lo sára yę.
6. Lo tɔ́ soupe ní sí lo sára yę.

Drill 2

Practice in making purposive sentences with sí and in using the explanatory ní laá. Respond to sentences under A with B.

	A	B
1.	Mbi zía vɛkɛ́ ní na lá sí aole híɔ. 'I put the okra in the sun to get dry quickly'.	Ní laá sí vɛkɛ́ ní aole awe só. 'That's why the okra is dry already'.
2.	Mbi zía gɔzɔ ní na gbɛ́ tí ngú sí awɔ́kɔ. 'I put the manioc in the water to soften'.	Ní laá sí gɔzɔ ní awɔ́kɔ só. 'That's why the manioc is soft'.
3.	Mbi zía bɔ́ndó ní na yá ngú sí así gígí.	Ní laá sí bɔ́ndó ní así gígí só.

	'I put the sorghum in water so that it would sprout'.	'That's why the sorghum is sprouted'.
4.	Mbi zía yąma ní na yá tí frigidaire sí afų́ apɛ. 'I put the meat in the refrigerator so it wouldn't spoil'.	Ní laá sí yąma ní afų́ apɛ só. 'That's why the meat is not spoiled'.
5.	Lo bata mbétí na yá tí bozó sí asúru apɛ. 'He keeps the book in a sack so it won't tear'.	Ní laá sí mbétí ní asúru apɛ só. 'That's why the book is not torn'.
6.	Ala ɛkɛ mú na lo yoró sí lo ngɛ apɛ. 'They are giving him medicine so he won't get thin'.	Ní laá sí lo ngɛ apɛ só. 'That's why he isn't thin'.
7.	Mbi mú na lo kóbe lá kóé sí lo língbi kɔnɔ míngi. 'I give it food all the time so it will be fat'.	Ní laá sí lo kɔnɔ míngi só. 'That's why he is very fat'.

Drill 3

Using the quotative ní as the subject of a sentence. Introduce each sentence in B by Lo tɛnɛ.... 'He says ....'

1.	Mbi sára l'école awe.	... ní sára l'école awe.
2.	Mbi tɛ kóbe awe.	... ní tɛ kóbe awe.
3.	Mbi sukúla ngú awe.	... ní sukúla ngú awe.

4.	Mbi yɔ̨́ yoró ní awe.	... ní yɔ̨́ yoró ní awe.
5.	Mbi báa Sous-préfet awe.	... ní báa Sous-préfet awe.
6.	Mbi sára da awe.	... ní sára da awe.
7.	Mbi lɛkɛ auto awe.	... ní lɛkɛ auto awe.
8.	Mbi tɔ́ kása awe.	... ní tɔ́ kása awe.
9.	Mbi fáa yáká awe.	... ní fáa yáká awe.
10.	Mbi ká yạma ní awe.	... ní ká yạma ní awe.

Drill 4

Using quotative *ní* in *na* phrases. On hearing the sentences under A give the appropriate sentence under B.

	A	B
1.	Mú mbɛ́tí ní na mbi.	Lo tenɛ, í mú mbɛ́tí ní na ní.
2.	Fa lége ní na mbi.	... í fa lége ní na ní.
3.	To mbɛ́tí na mbi.	... í to mbɛ́tí na ní.
4.	Fáa mbéní yạma na mbi.	....í fáa mbéní yạma na ní.
5.	Vɔ makala na mbi.	... í vɔ makala na ní.
6.	Bata mérɛngɛ́ na mbi.	... í bata mérɛngɛ́ na ní.
7.	Gbó kɔ́ndɔ ní na mbi.	... í gbó kɔ́ndɔ ní na ní.
8.	Kíri tɛ́nɛ́ na mbi.	... í kíri tɛ́nɛ́ na ní.

Drill 5

Using the quotative *ní* in possessive phrases. Introduce each sentence in B by *Lo tenɛ* 'he says'.

	A	B
1.	Fuku tí mbi aɛkɛ na mbáge wa. 'Where is my flour?'	Lo tenɛ, fuku tí ní aɛkɛ na mbáge wa. 'He says, "Where is my flour?"'

2. bɔngɔ́	'cloth'
3. gɔzɔ	'manioc'
4. kɔ́li kɔ́ndɔ	'rooster'
5. sɛmbɛ́	'dish'
6. kété mérɛngɛ́	'small child'
7. kéké tí wá	'firewood'
8. clé [kéré] tí yángá tí da	'key'
9. ngombe tí babá	'father's gun'
10. kóngbá tí íta	'sibling's baggage'

Drill 6

Using mbí o in quoted discourse. Change the sentences below in the following way:

Mbi mú na lo awe.	Lo tenɛ, Mbí o, Mɔ mú na lo awe?
'I gave it to him'.	'He said, "Say there have you given it to him?"'

Remember to change all occurrences of mbi to mɔ. The quoted question can be asked with various intonations, with or without ndé.

1. Mbi lángɔ́ na ndɔ́ sése.	'I sleep on the ground'.
2. Wá agbí da tí mbi.	'My house burned up'.
3. Mur tí da tí mbi akúngbi.	'The walls of my house collapsed'.
4. Ázo balé ɔ́kɔ aɛkɛ lángɔ́ na yá da tí mbi.	'Ten people are sleeping in my house'.
5. Mbéní zo anzí mbi na yá da tí mbi.	'Somebody stole something of mine from inside my house'.

6. Áyąma atɛ coton tí mbi kóé.	'Animals have eaten all my cotton'.
7. Mbi girísa nginza tí kɔa tí mbi.	'I lost my pay'.
8. Lo sára ngonzo na mbi.	'He got angry with me'.
9. Lo gbánzi bɔngɔ́ na mbi.	'He prevents me from having clothes'.
10. Mbi wara mbɛ́tí tí lo.	'I received a letter from him'.
11. Lo sára mbi na yoró.	'She is bewitching me'.

Drill 7

Practice in the use of ngbangatí and ní laá. Engage in dialogue with another person, using the following sentences.

1.

A.	Ázo anzí vélo kíríkiri. Ní laá, mbi kánga tí mbi lá kóé lá kóé.	'People steal bicycles terribly. That's why I always lock mine'.
B.	Mɔ kánga vélo tí mɔ lá kóé ngbangatí yɛ̨.	'Why do you always lock your bicycle?'
A.	Mbi kánga vélo tí mbi ngbangatí ázo anzí vélo míngi.	'I lock my bicycle because a lot'.

2.

A.	Président aɛkɛ sí na Bangui lá só. Ní laá, ázo aɛkɛ goe na aéroport.	'The President is arriving in Bangui today. That's why people are going to the airport'.
B.	Ázo aɛkɛ goe na aéroport ngbangatí yɛ̨.	'Why are people going to the airport?'

A.	Ala ɛkɛ goe ngbangatí Président aɛkɛ sí lá só.	'They are going because the President is arriving today'.

3.

A.	Gí ámbéní Centrafricain ɔ́kɔ ɔ́kɔ ahínga yángá tí Anglais. Ní laá, mbi ɛkɛ manda yángá tí Sango só.	'Just a few Centralafricans know English. That's why I'm learning Sango'.
B.	Mɔ ɛkɛ manda Sango ngbangatí yɛ̭.	'Why are you learning Sango?'.
A.	Mbi ɛkɛ manda Sango ngbangatí áCentrafricain míngi ahínga yángá tí Anglais apɛ.	'I'm learning Sango because not many Centralafricans know English'.

4.

A.	Mbi de mbi fáa dole apɛ. Ní laá, mbi yí goe tí gí ya̭ma.	'I haven't killed an elephant yet. That's why I want to go hunting'.
B.	Mɔ yí tí goe tí gí ya̭ma ngbangatí yɛ̭.	'Why do you want to go hunting?'
A.	Mbi yí tí goe tí gí ya̭ma ngbangatí mbi de mbi fáa dole apɛ.	'I want to go hunting because I haven't killed an elephant yet'.

5.

A.	Mafuta agá ndurú tí húnzi. Ní laá, mbi mú mbéní na mɔ apɛ.	'The oil is almost finished. That's why I'm not giving you any'.
B.	Mɔ mú na mbi mbéní mafuta apɛ ngbangatí yɛ̭.	'Why don't you give me any oil?'

A.	Mbi mú na mɔ apɛ ngbangatí agá ndurú tí húnzi.	'I don't give you any because it's almost finished'.

6.

A.	Mbi yí tí sára ngiá na ázo. Ní laá, mbi kę tí tambéla na auto, sí mbi tambéla na vélo só.	'I want to have a nice time with people. That's why I refuse to travel by auto and travel by bicycle'.
B.	Mɔ tambéla gí na vélo ngbangatí yę.	'Why do you travel only by bicycle?'
A.	Mbi tambéla na vélo ngbangatí mbi yí tí sára ngiá na ázo.	'I travel by bicycle because I want to have a nice time with people'.

7.

A.	Ngása agá lá kóé tí tɛ kása tí lo. Ní laá, lo sára gbagba, angórɔ yâká ní.	'Goats always come to eat his vegetables. That's why he made a fence around his graden'.
B.	Lo sára gbagba ní ngbangatí yę.	'Why did he make a fence?'
A.	Lo sára gbagba ní ngbangatí ngása atɛ kása tí lo lá kóé.	'He made the fence because goats eat his vegetables all the time'.

8.

A.	Mbi yí tí sára bɛ́ ɔ́kɔ na ála tí gbó kótóró tí ála na ndúzú Ní laá, mbi gá na kótóró tí ála só.	'I want to unite with you in improving your country. That's why I've come to your country'.

B.	Mɔ gá na kɔ́tɔ́rɔ́ tí í ngbangatí yȩ.	'Why did you come to our country?'
A.	Mbi gá tí gbó kɔ́tɔ́rɔ́ tí ála na ndúzú na ála.	'I've come to work with you in improving your country'.

Drill 8

Practice in the use of explanatory laá. Using the sentences under A below, make sentences like the first one under B. Avoid looking at the other sentences (under B) until the rest have been completely translated.

	A	B
1.	Mbi kánga vélo tí mbi ngbangatí ázo anzí vélo míngi.	Azo anzí vélo míngi laá mbi kánga velo tí mbi.
2.	Ala ɛkɛ goe ngbangatí President aɛkɛ sí lá só.	Président aɛkɛ sí lá só laá ála ɛkɛ goe na aéroport.
3.	Mbi ɛkɛ manda Sango ngbangatí áCentrafricain míngi ahínga yángá tí Anglais apɛ.	ACentrafricain míngi ahínga yángá tí Anglais apɛ laá mbi ɛkɛ manda Sango.
4.	Mbi yí tí goe tí gí yąma ngbangatí mbi de mbi fáa dole apɛ.	Mbi de mbi fáa dole apɛ laá mbi yí tí goe tí gí yąma.
5.	Mbi mú mafuta na mɔ apɛ ngbangatí agá ndurú tí húnzi.	Mafuta agá ndurú tí húnzi laá mbi mú na mɔ apɛ.
6.	Mbi tambéla na vélo ngbangatí mbi yí tí sára ngiá na ázo.	Mbi yí tí sára ngiá na ázo laá mbi tambéla na vélo.
7.	Lo sára gbagba ní ngbangatí ngása atɛ kása tí lo lá kóé.	Ngása atɛ kása tí lo lá kóé laá lo sára gbagba ní.

VOCABULARY: Emotions

It is not easy to talk about one's emotions in Sango without sometimes being misunderstood. The chief difficulty is that the Africans classify and evaluate emotional experience in ways different from our own. Moreover, the lexicon is restricted and the idiom (the choice of words) is foreign to our own. To be on the safe side one should be very discreet about talking about one's negative emotions towards another person. The danger is that one will be interpreted as being ill-disposed to the other. For example, it is virtually impossible to say "I'm sorry that you weren't able to come to dinner yesterday" without giving the impression that one is angry about the person's not coming. One would have to say something like "If you had come, it would have given us great joy".

Good will

Lo sára bɛ́ ɔ́kɔ na mbi.	'He is in accord with me'.
Bɛ́ tí mbi anzɛrɛ na lo.	'I'm well-disposed to him'.
Yí só amú ngiá na mbi.	'That pleased me'.
Bɛ́ tí mbi agá nzoní awe.	'I felt better (about it)'.
Bɛ́ tí mbi adé awe.	'I feel good (about it)'.

Provocation

Lo gí yángá tí lo lá kóé.	'He's always provoking him'.
Mbi yí téné apɛ.	'I don't want any trouble'.
Lo ɛkɛ zo tí gí tɛ́nɛ́.	'He's a trouble-maker'.
Gíngó ngɔlɔ afúti kɔ́tɔ́rɔ́.	'Arguments ruin a village'.

Surprise

Tongana ála má tɛ́nɛ́ ní, li tí ála akpé.	'When they heard the news, they were amazed'.
Mbi gí bɛ́ tí mbi gbá.	'I can't understand it'.
Tɛ́nɛ́ ní ahǫ́ mbi.	'That's incomprehensible to me'.

Disinterst

Bɛ́ tí lo anzɛrɛ na kɔa ní apɛ.	'He is not happy about the work'.
Lo goe na kɔa ní, mais bɛ́ tí lo anɛ da míngi.	'He goes to work, but his heart is not in it'.
Ala sára sioní na lo, sí bɛ́ tí lo anzɛ́ da awe.	'They treated him badly, so he is disinterested'.
Yí só mɔ sára abuba bɛ́ tí mbi awe.	'I am disheartened by what you have done'.

Anger, sorrow

Yí só mɔ sára amú vundú na mbi míngi.	'I'm quite sad about what you did'.
Mbi báa yí só mɔ sára, na mbi wara ngiá da apɛ.	'I'm not happy about what you did (literally, I saw what you did and it doesn't give me any joy)'.
Yí só mɔ tɛnɛ asǫ bɛ́ tí lo lá kóé.	'He's still quite unhappy about what you said'.
Ngonzo amú bɛ́ tí lo fadé fadé.	'He gets angry quickly'.
Ngonzo asára mbi apɛ.	'I'm not angry'.
Bɛ́ tí mbi asǫ na mɔ apɛ.	'I'm not displeased with you'.

LESSON EIGHTEEN

CONVERSATION

Bɔngɔ́ tí wále 'Women's clothes'

1A	Mɔ wara pendere bɔngɔ́ só na ndo wa.	'Where did you get this pretty dress?'
2B	Mbi wara na galá.	'I got it at the market'.
3A	Mɔ wara na galá tongana yɛ̨.	'How did you get it at the market?'
4B	Mbi vɔ na ti tí Arabe apɛ?	'Didn't I buy it from an Arab. (that is, a Muslim trader)'.
5A	Mɔ vɔ na ti tí Arabe?	'Did you buy it from an Arab?'
6B	Ɛɛ̨.	'That's right'.
7A	Na pendere gɔ́ ní só, ála fú na mɔ tongana yɛ̨.	'And how did they sew this pretty neck?'
8B	Mbi mú na mbéní wále sí afáa gɔ́ ní, afú na mbi só apɛ?	'Didn't I give it to a woman who cut out the neck and sewed it for me?'
9A	Mɔ mú na mbéní wále sí afáa gɔ́ ní, afú na mɔ só?	'You gave it to a woman who cut out the neck and sewed it for you?'
10B	Ɛɛ̨.	'That's right'.
11A	Na éré tí gɔ́ ní só ála fú tongasó aekɛ yɛ̨.	'And what's the name of this neck which was sewn like this?'

12B	Éré ní aɛkɛ kanzagó.	'The name is kanzagó'.
13A	Éré tí só aɛkɛ kanzagó?	'Is its name kanzagó?'
14B	Kanzagó.	'Kanzagó'.
15A	Kanzagó.	'Kanzagó'.
16B	Ɛɛ.	'That's right'.
17A	Sí tailleur ní asúru yá ní, wala mɔ sí mɔ súru?	'Then was it the tailor who divided it or was it you who divided it?'
18B	Mbi fáa ndambó ní sí mbi mú na tailleur ní. Mbi bata tanga ní na da tí mbi.	'I divided it in two and gave some to the tailor. I kept the rest in my house'.
19A	Mɔ bata tanga ní na da tí mɔ?	'You kept the rest at your house?'
20B	Ɛɛ.	'Yes'.
21A	Bɔngɔ́ ní aɛkɛ pendere míngi. Fadé mɔ fa na mbi lége ní sí mbi sára tí mbi ngá ma.	'The dress is very pretty. You will show me how so that I can make mine'.

NOTES ON CONVERSATION

5A. ti tí Arabe 'hand of Arab' -- There is no distinction between ti and mabɔ́kɔ. One can use this expression for 'from' whenever personal transactions are mentioned, but there will probably be one of these verbs: wara, vɔ, mú 'receive', gbɔ́ 'grab', nzí 'steal', etc. Compare: mbi má na yángá tí lo 'I heard from him', that is, 'I heard it directly from his lips'. Arabe -- A general term for Muslim traders.

17A. sí -- Notice how sequential clauses occur in a dialogue.

mɔ sí -- This is the same connective, here used to join a preclausal subject to the clause. The translation indicates its function.

18B. *ndambó* 'half'. Compare: *mɔ túku gí ndambó ngbangatí yɛ̨* 'Why did you pour just a half?'

GRAMMATICAL NOTES

Connectives ngbangatí and tɛnɛtí (5.40). The connectives *ndá li* (*tí*), *ngbangatí* and *tɛnɛtí* have a purposive or explanatory function. They translate words like *because* (*of*), *over*, *for*, etc. In a phrase with *yɛ̨* they mean '*why*?' No difference is meaning or use seems to exist between these words. There are several forms of *ngbangatí*, among which are [*ngbątí*, *mbątí*, *mątí*]. They can be followed either by a noun phrase or a clause. Before a clause, they can be followed immediately by the adjunctive *só* with no change in meaning: *Mbi fáa zɛ, ngbangatí só mbi ɛkɛ kɔ́li* 'I killed a leopard, because (or, for the reason that) I am a man'. (See 4.23.30).

All of the explanatory material can be replaced by the adjunctive *ní*, in which case the connectives are also replaced by *ngbanga* and *tɛ́nɛ́*: *Mbi fáa zɛ ngbanga ní* 'That's the reason I killed the leopard'. This construction is similar in meaning to one with *ní laá*: *Ní laá, mbi fáa zɛ ní* 'That's why I killed the leopard'.

The expression *ndá li* 'end of head' is used like *ngbanga* and *tɛ́nɛ́* except that I do not recall having heard it in a question. It seems to be becoming more common as a result of use by some of the radio announcers of Radio Centrafrique.

Comparing na and tɛnɛtí. Because of the various uses of English *for*, some of which are like the uses of *na* and others like *tɛnɛtí*, a person may have difficulty in deciding which Sango connective is appropriate in a given sentence. The decision will be easier if one remembers that *tenɛtí* is a connective of cause, reason, and purpose whereas *na* does not have these meanings. Compare the following sentences.

	na	*tenɛtí*
1.	*Mbi vɔ yąma, mbi mú na lo.* 'I bought meat and gave it to him'.	*Mbi mú na lo tenɛtí ála.* 'I gave it to him on their behalf'.
2.	*Mbi vɔ yí ní na lo.* 'I bought the thing from him'.	*Mbi vɔ tenɛtí lo.* 'I bought it on his behalf'.
3.	*Mbi sára kɔa na lo.* 'I work with him'.	*Mbi sára kɔa tenɛtí lo.* 'I'm working on his behalf'.
4.	*Mbi goe na lo.* 'I'm going with him'.	*Mbi goe tenɛtí lo.* 'I'm going on his behalf'.
5.	*Mbi sára na kámba.* 'I'm making rope out of it'.	*Mbi sára tenɛtí nginza.* 'I'm doing it for (to obtain) money'.

'Since' constructions (4.23.40). The equivalent of an English dependent clause introduced by 'since' or 'in view of the fact that' is a Sango clause introduced by *yí sɔ́* or simply *sɔ́*. It is also common for this clause to end with *sɔ́* which is not translated. It should be noted that *since* in *I knew him since he was a boy* has an entirely different meaning from the one under consideration; one is explanatory and the other is temporal. For example: *Sɔ́ ála gá awe, ackɛ nzoní ála tara ma* 'Since you have come, you ought to try it' (Lesson 13, 16B).

GRAMMATICAL DRILLS

Drill 1

Using ngbangatí in questions and answers. Practice this exercise in dialogues, students changing parts with each other.

	1.	
A.	Lo mú na mbi bɔ̨ngɔ́ apɛ, sí mbi kę lo.	'He didn't give me clothes, so I left him'.
B.	Mɔ kę lo ngbangatí yę?	'Why did you leave him?'
A.	Mbi kę lo ngbangatí bɔngɔ́.	'I left him over clothes'.
	2.	
A.	Ala ɛkɛ píka tɛ́rɛ́. Mbito agbó mbi, sí mbi kpé.	'They were fighting. I was frightened and fled'.
B.	Mɔ kpé ngbangatí yę?	'Why was it that you fled?'
A.	Mbi kpé ngbangatí mbito.	'I fled because of fear'.
	3.	
A.	Zo asára kɔa tí wara na nginza tí vɔ na yí.	'A person works to get money to buy things with it'.
B.	Zo asára kɔa ngbangatí yę?	'Why is it that a person works?'
A.	Zo asára kɔa ngbangatí nginza.	'A person works for money.'
	4.	
A.	Ngú ayí tí píka; mbi ɛkɛ goe tí mbi apɛ.	'It's going to rain; I'm not going'.
B.	Mɔ goe apɛ ngbangatí yę?	'Why are you not going?'
A.	Mbi goe apɛ ngbangatí ngú.	'I'm not going because of rain'.
	5.	
A.	Ala dɔ́ dɔ́dɔ́ na bí sɔ́, sí	'They danced during the night,

	mbi lángó apɛ.	so I didn't sleep'.
B.	Mɔ lángó apɛ ngbangatí yɛ̨?	'Why didn't you sleep?'
A.	Mbi lángó apɛ ngbangatí dɔ́dɔ́ ní.	'I didn't sleep because of the dance'.
6.		
A.	Ala yɔ̨ samba ahɔ̨ ndó ní. Na ndá ní ála tiri na pópó tí ála.	'They drank too much beer. They ended up fighting amongst themselves'.
B.	Ala tiri ngbangatí yɛ̨?	'Why did they fight?'
A.	Ala tiri ngbangatí samba ní.	'They fought because of the beer'.
7.		
A.	Ala tenɛ, ngungu aɛkɛ da míngi, sí mbi goe, mbi vɔ moustiquaire.	'They said that there were many mosquitoes there, so I went and bought a mosquito net'.
B.	Mɔ vɔ moustiquaire ngbangatí yɛ̨?	'Why did you buy a mosquito net?'
A.	Mbi vɔ ngbangatí ángungu.	'I bought it because of mosquitoes'.
8.		
A.	Mbi má, atenɛ, dɔ́dɔ́ tí ála aɛkɛ nzoní míngi, sí mbi goe mbi mú photo tí mbi.	'I heard that their dances were good, so I went and got my camera'.
B.	Mɔ mú photo tí mɔ ngbangatí yɛ̨?	'Why did you take your camera?'
A.	Mbi mú ngbangatí dɔ́dɔ́ ní.	'I took it because of the dances'.

Drill 2

Translate the following sentences without looking at the Sango on the right.

1.	'He didn't give me clothes, so that's why I left him'.	Lo mú na mbi bɔngɔ́, sí mbi kɛ̨ lo ngbanga ní.
2.	'They were fighting, so that's why I fled'.	Ala ɛkɛ píka tɛ́rɛ́, sí mbi kpé ngbanga ní.
3.	'It's going to rain, so I'm going because of this'.	Ngú ayí tí píka, sí mbi goe tí mbi ngbanga ní.
4.	'They were dancing, so that's why I didn't sleep'.	Ala ɛkɛ dɔ́ dɔ́dɔ́, sí mbi lángó apɛ ngbanga ní.
5.	'They drank too much beer, so they fought because of it'.	Ala yɔ̨ samba ahɔ̨ ndó ní, sí ála tiri ngbanga ní.
6.	'There are a lot of mosquitoes, so that's why I bought a mosquito net'.	Ngungu aɛkɛ míngi, sí mbi vɔ moustiquaire ngbanga ní.
7.	'People steal bicycles, so that's why I lock mine'.	Azo anzí vélo, sí mbi kpé tí mbi ngbanga ní.
8.	'The President is arriving today, so people are going to the airport for that reason'.	Président aɛkɛ sí lá só, sí ázo aɛkɛ goe na aéroport ngbanga ní.
9.	'Just a few Centralafricans know English, so that's why I'm learning Sango'.	Gí ámbéní Centrafricain ɔ̂kɔ ɔ̂kɔ ahínga yángá tí Anglais, sí mbi manda Sango ngbanga ní.

10.	'The oil is almost gone, so I am not giving you any for that reason'.	Mafuta agá ndurú tí húnzi, sí mbi ɛkɛ mú mbéní na mɔ apɛ ngbanga ní.
11.	'I want to have a nice time with people, so that's why I travel by bicycle'.	Mbi yí tí sára ngía na ázo sí mbi tambéla na vélo ngbanga ní.
12.	'Goats eat his vegetables, so that's why he made a fence'.	Ngása atɛ kása tí lo, sí lo sára gbagba ngbanga ní.

Drill 3

Answer the questions below by repeating the statement except for replacing ngbangatí by ndá li tí.

	Question	Answer
1.	Mɔ kɛ̨ lo ngbangatí bɔngɔ́?	Ɛ̨ɛ̨, mbi kɛ̨ lo ndá li tí bɔngɔ́.
2.	Mɔ kpé ngbangatí mbito?	Ɛ̨ɛ̨, mbi kpé ndá li tí mbito.
3.	Zo asára kɔa ngbangatí nginza?	Ɛ̨ɛ̨, zo asára kɔa ndá li tí nginza.
4.	Mɔ goe apɛ ngbangatí ngú?	Ɛ̨ɛ̨, mbi goe apɛ ndá li tí ngú.
5.	Mɔ lángɔ́ apɛ ngbangatí dɔ́dɔ́ ní?	Ɛ̨ɛ̨, mbi lángɔ́ apɛ ndá li tí dɔ́dɔ́ ní.
6.	Ala tiri ngbangatí samba ní?	Ɛ̨ɛ̨, ála tiri ndá li tí samba ní.
7.	Mɔ vɔ ngbangatí ángungu?	Ɛ̨ɛ̨, mbi vɔ ndá li tí ángungu.
8.	Mɔ mú ngbangatí dɔ́dɔ́ ní?	Ɛ̨ɛ̨, mbi mú ndá li tí dɔ́dɔ́ ní.

Drill 4

Using expressions for 'why?' Make questions in response to the following sentences by replacing *mbi* by *mɔ* (and vice versa) and adding *tɛnɛtí yɛ̨* or *ngbangatí yɛ̨* at the beginning or end. *Ndá ní yɛ̨* can also be used at the beginning. Thus:

Mbi yí tí goe lá só apɛ. 'I don't want to go today'.
Mɔ yí tí goe la só apɛ tɛnɛtí yɛ̨. } 'Why don't you want to go today?'
Ndá ní yɛ̨ mɔ yí tí goe lá só apɛ. }

1. *Mbi yí tí goe na mɔ na galá.* 'I want to go with you to the market'.
2. *Mbi yí tí goe na kɔ́tɔ́rɔ́.* 'I want to go home'.
3. *Mbi yí bon tí nginza tí mbi.* 'I want an advance on my salary'.
4. *Mbi yí permission tí dimanche ɔ́kɔ.* 'I want a leave of one week'.
5. *Mbi yí tí báa mɔ.* 'I want to see you'.
6. *Mbi yí tí lángó na kɔ́tɔ́rɔ́ só apɛ.* 'I don't want to sleep in this village'.
7. *Mbi yí tí tɛ kôbe na ála apɛ.* 'I don't want to eat with them'.
8. *Mbi yí tí dutí na pɛkɔ́ tí camion apɛ.* 'I don't want to sit in the back of the truck'.
9. *Mbi yí nginza ahɔ̨̂ só.* 'I want more money than this'.

Drill 5

For practice in distinguishing between *na* and *tɛnɛtí* translate the following sentences without looking at the Sango.

1.	'I bought it for two pata's'.	Mbi vɔ na páta óse.
2.	'He bought bread for the trip'.	Lo vɔ mápa tenɛtí lége.
3.	'I spoke to him about you'.	Mbi sára tɛ́nɛ́ tí mɔ na lo.
4.	'I will go for you'.	Fadé mbi goe tenɛtí mɔ.
5.	'I will go with you'.	Fadé mbi goe na mɔ.

Drill 6

Making 'since' constructions. Combine the clauses at the left in a single sentence, making the first clause the protasis with só 'since': e.g. Só lo gá awe só, í hǫ́ tí í 'In view of the fact that he has come, let us go on'.

1.	mbi gá na kɔ́tɔ́rɔ́ tí ála mbi gá séngé apɛ	'My coming to your country is not a purposeless one'.
2.	Le Maire aɛkɛ apɛ fadé mbi sára tongana yę	'Since the Mayor is not in, what am I going to do?'
3.	pont ní akúngbi awe mbi língbi sí ká tongana yę	'Since the bridge has collapsed, how can I get there?'
4.	ngú aɛkɛ píka fadé ázo abóngbi nzoní?	'Now that it is raining, will there be a nice crowd?'
5.	mbi wara mbɛ́tí lá só mbi língbi dutí séngé apɛ	'Now that I received some books today, I don't have to sit around doing nothing'.
6.	yoró ní aɛkɛ na mbi apɛ mbi língbi mú ní ngá na mɔ apɛ	'Since I don't have the medicine, I can't give it to you'.
7.	da tí lángó aɛkɛ na ndo só	'Since there are no sleeping

apɛ aɛkɛ ngbanga tí mbi tí hɔ̨́ tí goe na mbéní ndo	quarters here, I must go to another place'.
8. ála bóngbi awe aɛkɛ nzoní mbi fa téné ní na ála	'Since you have already gathered, I might as well tell you about the matter'.

VOCABULARY: mú 'to take, give'

Mbi mú na lo, na lo kɛ̨.	'I gave it to him, but he rejected it'.
Múngó piqûre aɛkɛ ngangó míngi.	'Giving injections is difficult'.
Mbi tɛnɛ na lo tí mú ɔ́kɔ, na lo mú otá.	'I told him to take one, and he took three'.
Kɔa ní aɛkɛ mú yángá tí mbi.	'The work is getting me down'.
Kúí amú ála otá.	'All three of them died'.
Mɔ mú lége só, mɔ goe mbírímbírí, fadé mɔ sí da.	'If you take this road and go straight, you'll get there'.
Zo wa laá amú lége na lo tí sára só?	'Who gave him permission to do this?'
Fadé mbi mú gí ɔ́kɔ na pópó tí ála kóé.	'I'm going to select just one from among all of you'.
Ala mú pɛkɔ́ tí lo, agoe.	'They followed him and went off'.
Mú ta só ká, gá na ní.	'Bring that pot over there'.
Mú na mbi ngú, mbi yɔ̨́ o.	'May I please have some water to drink?'
Lo mú yąma ní gí na mabɔ́kɔ tí lo afáa lo.	'He took the animal in his bare hands and killed it'.

Lo mí yąma na yá tí dú ní, azía na gígí.	'He took the animal from inside the hole and put it outside'.

LESSON NINETEEN

CONVERSATION

1. Góéngó na yáká 'Going to the gardens'.

1A	Mérɛngɛ́!	'Child!.
2B	Mamá!	'Ma'm (lit. mother)'.
3A	Bara mɔ [ma] ma.	'Greetings'.
4B	Bara mɔ míngi, mamá.	'Many greetings to you Ma'am'.
5A	Azo tí kɔ́tɔ́rɔ́ ní agoe na ndo wa.	'Where have the villagers gone?'
6B	Azo tí kɔ́tɔ́rɔ́ kóé agoe na yáká awe.	'All the villagers have gone to the gardens'.
7A	Mbi yí tí goe na yáká. Lége ní akɛ na ndo wa.	'I want to go the gardens. Where is the path?'
8B	Mais mamá atɛnɛ [atɛn] mbi bata mérɛngɛ́.	'Mother told me to care for the kids'.
9A	Mɔ goe zía mbi ká, fadé mɔ kíri ma.	'Take me there and come back'.
10B	Ka só mamá atɛnɛ mbi bata mérɛngɛ́ só.	'But Mother said for me care for the kids; what about that!'
11A	Pardon, mérɛngɛ́ tí mbi, goe na mbi.	'Come now child, go with me'.
12B	Bon. I goe híɔ ndá li tí mbi kíri ndá li tí ámérɛngɛ́, mamá.	'All right. Let's go in a hurry because I have to come back because of the kids, Ma'am'.

13A	Ɛɛ. Merci o.	'All right. Thank you'.

2. Lége tí yáká 'Way to garden'

1A	Mérengé tí mbi.	'My child'.
2B	Mamá.	'Ma'am'.
3A	Mbi bara mɔ na.	'I greet you'.
4B	Bara mɔ míngi, mamá.	'Many greetings to you, Ma'am'.
5A	Mbi yí tí goe na yâka tí ála só.	'I want to go to your gardens'.
6B	Na lége tí yâká ní, mɔ kɛ fa ngú sí mɔ goe da apɛ?	'The way to the gardens — Don't you cross the stream and go there?'
7A	Fadé zo wa sí agoe na mbi?	'Who will go with me?'
8B	Fadé mbi laá mbi goe na mɔ. Mɔ goe tí fáa ngú. Bon. Mbi goe tí zía mɔ ká na yâká ká. Bon. Mbi mú tí mbi lége, mbi kíri.	'I'll be the one to go with you. You're going to cross a stream. I'll leave you there in the garden there and then I'll take the path and return'.
9A	Mɔ ɛkɛ na kusára?	'Do you have work?'
10B	Mbi kɛ na kusára, ɛɛ.	'Yes, I have work'.
11A	Yâká ní ayɔ apɛ, ma.	'The gardens are not far, are they?'
12B	Yâká ní ayɔ ma. Yâká ní ayɔ míngi míngi.	'The gardens are far indeed. The gardens are very far'.
13A	Lége ní akɛ na gbɛ́ ní wala?	'Is the path down there

		(lit. in the underpart or)?'
14B	Lége ní akɛ na mbáge tí à droit [adrat].	'The path is to the right'.
15A	Oui, mɔ goe na mbi.	'All right, go with me'.
16B	Bon, í goe ma.	'All right, let's go'.

NOTES ON CONVERSATIONS

Conversation 1

8B. mérɛngé -- This can refer to one or more children. But even if there were several, as we have assumed, the plural marker would not be necessary. The determinant ní is not necessary because the children in question are known from the context.

11A. pardon -- There are two uses of this word. This is one of them. It marks the repetition of a request which has already been refused or it introduces a request in anticipation of a refusal. It is also used by a second person on observing someone trip where we would say Watch out! Attention, from French, would not be used because of its colonial implications.

12B. Ndá lí -- The clauses would have been better joined by sí. The overuse of an expression is charateristic of people who are trying to improve their Sango.

Conversation 2

6B. kɛ fa -- The form is continuative but the meaning is not; the person is obviously not in the process of crossing the stream. Perhaps the continuative marks customary action, that is, 'Doesn't one always have to cross the stream to get there?'

11A. The interrogative nature if this sentence is indicated by the absolute pitch level, not by a particular contour at the end.

GRAMMATICAL NOTES

Words for general location. The equivalents of English school grammar "locative adverbs" are da 'there', ge 'here', ká 'there', place [palási] and ndo; the last two both mean 'place'.

Place and ndo are nearly synonymous, but there seems to be a difference of specificity: an indentified location is referred to by place whereas a more general location is referred to by ndo. Place seems to be possessed more than ndo. Compare the following sentences:

1.	Mo kíri na place tí mo. 'Return to your place (where you were just sitting, etc.)'	Mo lóndó na ndo wa. 'Where did you come from?'
2.	Lo lángó na place só. 'He sleeps in this place (or, spot)'.	Lo lángó na ndo só. 'He sleeps here (in these parts)'.
3.	Place só avóko míngi. 'This place is dark'.	Ndo avóko míngi. 'It is dark'.
4.	Ndo avóko míngi na place só. 'It is very dark here'.	Na ndo só, ndo avóko míngi. 'It is very dark here'

The verbal adjunctives ge and ká are in opposition. They can be replaced by na ndo só and na ndo ká respectively in some contexts. Compare the following sentences:

1.	Mo gá ge. 'Come here'.	Mo goe ká. 'Go over there'.
2.	Mbétí tí mo así na í ge	Fadé mbi to mbétí na ála

híɔ apɛ.

'Your letter didn't reach us here fast'.

3. *Mbi hínga lo gí ge.*

'I came to know him right here'.

ká.

'I will send letters to you there'.

Lo hínga ázo ká míngi.

'He knows a lot of people over there'.

Although *ge* and *ká* are in opposition, they cannot be used interchangeably. *Ká* seems to have a wider range of use than *ge* does. In the following sentences *ge* cannot replace *ká*:

1. *Ala yí mbi na lá ní ká.* 'You wanted me at that time'.
2. *Azo ní ká, ála hínga tí fáa dole míngi.* 'Those people over there, they really know how to kill elephants'.

The adjunctive *da* differs from the other locative words by serving as a substitute. That is, it can take the place of other words or phrases with a locative meaning. In this respect it is like French *y* and English *there* in some of its uses. For example:

Vas te promener dans le parc. *Je ne veux pas y aller.*

Go for a walk in the park. *I don't want to go there.*

Because *da* stands for other words, it is to be found where a location has already been identified. This is to say that it has an anaphoric use. For example:

Mɔ sára kása, mɔ zía yíngó da. 'You make sauce and you put salt into it'.

Tongana ála gá na da ní, ála li da awe, ... 'When they came to the house and had entered it, ...'.

Mbi hínga place sɔ́ lo goe da apɛ. 'I don't know where he went'.

GRAMMATICAL DRILLS

Combine the clauses at the left to make a sentence which translates the English sentence at the right. This exercise provides practice in the use of *da*, prepositional nouns, and in the inclusion of verb phrases. This exercise can be used in a dialogue drill by making a question of the first clause. Thus: *Lo goe na pɛkɔ́ tí da ngbangatí yɛ̨.* The answer would be the Sango translation required by the exercise.

1. *Lo goe na pɛkɔ́ tí da lo zɔ́ péré* 'He went there to burn grass'.
2. *Lo goe na yángá tí da lo éré ála* 'He went there to call them'.
3. *Lo monter li tí da ní lo kánga péré* 'He climbed to fasten on grass'.
4. *Lo goe na yángá tí ngú lo bi yangɔ́* 'He went there to fish'.
5. *Lo sukúla yá tí ta lo lungúla saleté* 'He washes it to remove the dirt'.
6. *Lo dutí na gbɛ́ tí dé lo fú bongɔ́ da* 'He sits there to sew'.
7. *Lo sára yáká lo lú bɔ́ndɔ́* 'He makes a garden to plant sorghum there'.
8. *Ála goe na tɛ́rɛ́ tí légɛ ála kú autocar* 'They went there to wait for the bus'.

Translation

1. Lo goe da tí zɔ́ péré.
2. Lo goe da tí éré ála.
3. Lo monter tí kánga péré da.
4. Lo goe tí bi yangó da.
5. Lo sukúla tí lungúla saleté da.
6. Lo dutí tí fú bɔngɔ́ da.
7. Lo sára yáká tí lú bóndó da.
8. Ala goe da tí kú autocar.

VOCABULARY: kíri 'to return'

The verb kíri 'to return' is used with another clause with the meaning 'to do again', 'in turn', 'to turn around and do something'. In the last instance the idea is that of starting from an original point, as if nothing had happened. For example, Mɔ kíri, mɔ nzí yí tí mbi 'You turn around and steal something from me'. Use the expressions at the left below to produce Sango sentences which translate the English sentences at the right.

1.	Ala píka lo.	'They hit him again'.
2.	Mbi tirer mbéní photo ɔ́kɔ.	'I took another picture'.
3.	Mbi dú mérɛngɛ́ tí kɔ́li.	'Again I bore a male child'.
4.	Lo lángɔ́ na sése.	'He lay down again'.
5.	Dole ní adɔ́ lo na gɛrɛ́ tí ní.	'The elephant trampled him again'.
6.	Tɛnɛtí yɛ̧ mɔ sára tɛ́nɛ́ na mbi sioní.	'Why do you turn around and talk so badly to me?'

7.	Ala voter mbi.	'They re-elected me'.
8.	Mbi húnda mɔ tɛ́nɛ́ ní lége óse.	'I ask you about it the second time'.
9.	Mɔ fa na mbi apɛ ngbangatí yę.	'Why didn't you tell me in turn?'
10.	Mɔ sára kɔa ní na lége ní ma.	'Do the work again in the right way'.
11.	Mbi kánga kámba ní, na kámba ní azí.	'I tied the rope, but the rope became untied again'.
12.	Mbi fa na mɔ mbírímbírí. Mɔ húnda mbi ngbangatí yę.	'I explained it to you fully. Why do you turn around and ask me again?'
13.	Mbi mu yí na mɔ lá kóé. Mɔ mú yí na mbi apɛ.	'I always give you things. You don't give me things in turn'.

LESSON TWENTY

CONVERSATION

Mérengé agá na l'école apɛ 'A child doesn't come to school'

1A	Albertine.	'Albertine'.
2B	Madame.	'Madame'.
3A	Bírí mɔ gá na l'école apɛ.	'Yesterday you didn't come to school'.
4B	Téré tí mbi asɔ mbi sɔ́ngɔ́. Ní laá mbi ngbá na kɔ́tɔ́rɔ́ [kɔ́drɔ́].	'My body hurt me. That's why I stayed home'.
5A	Yɛ̨ laá asɔ mɔ.	'What hurt you?'
6B	Bɛ́ tí mbi laá asɔ mbi alíngbi apɛ.	'It was my liver which hurt me terribly'.
7A	Mɔ goe na hôpital [opitare]?	'Did you go to the hospital?'
8B	Mbi goe na hôpital, Madame.	'Yes, Madame'.
9A	Lá wa laá?	'When?
10B	Na lundi jusqu'á ngbii .... yí sɔ́, samedi.	'On Monday until .... what do you call it, Saturday'.
11A	Mɔ manquer [mange] école míngi, ɛ̨ɛ̨?	'You're missing school a lot, eh?'
12B	Depuis tí mbi sɔ́ mbi manquer école apɛ. Mais gí bɛ́ tí mbi laá asɔ mbi míngi apɛ? Madame.	'Since the beginning of school I haven't missed [freely translated]. But wasn't it just my liver which hurt me so much Madame?'
13A	Mbɛ́tí hôpital ní aekɛ na ndo wa.	'Where is the hospital certificate?'

14B	Angbá na kɔ́tɔ́rɔ́ na mamá.	'It's at home with Mother'.
15A	Kékéréke mɔ gá na ní mbi, mbi báa, ɛ̨ɛ̨?	'Tomorrow you bring it so I can see it, all right?'
16B	Oui, Madame.	'Yes, Madame'.

NOTES ON CONVERSATION

4B. tɛ́rɛ́ -- This sentence is translated literally. It probably means just 'I was sick'. For 'I wasn't feeling well' one would say tɛ́rɛ́ tí mbi anzɛrɛ apɛ 'my body didn't taste good'.

6B. bɛ́ 'liver' -- This is not to be taken literally. This sentence might refer to almost any of the internal organs except the intestines.

10B. ngbii -- This word is to be related to goe in the question (8B). The speaker seems to mean that she went every day. yí só -- This is the usual way of saying something like 'what-ya-ma-call-it', 'thing-a-ma-jig', etc., *accompanied* by a pause, here indicated by the comma.

12B. depuis tí mbi só -- It is not clear what is meant by this phrase because tí mbi has no clear referent.

13A. mbɛ́tí tí -- Certificates, documents, applications, etc. are referred to in this way. For example: mbɛ́tí tí kɔa 'work card', mbɛ́tí tí l'école 'school certificate', mbɛ́tí tí yoró 'prescription'.

15A. The two clauses here are close-knit. It would not be good to connect them with sí.

GRAMMATICAL NOTES

Nominalised verbs (6.30). A nominalised verb is formed by (1) adding the suffix -ngó (or -ngɔ́) to the verb and (2) making all tones of the verb high. Words like báa 'see' with a long vowel and a sequence of high and low tones are generally reduced to a single syllable (e.g. *bá-*) in the nominalized form. In addition, *goe* 'go' usually becomes *góngó*.

Nominalized verbs are used in the following ways:

1. As true substantives, occurring where other nouns do: *Asúrúngó* (< *súru*) *ní laá* 'There are the ripped ones'.
2. Following *tí* as a complement of another verb: *Lo goe tí déngó* (< *dé*) *kéké tí wá* 'She went to split firewood'.
3. To intensify the meaning of the main verb: *Ala nzí yí tí mbi nzíngó* 'They (e.g. didn't borrow but) stole my things'.

Since the second use is apparently identical with that of *tí* and a verb, nothing further will be said of it here. In the third case the nominalized verb occurs either immediately after the verb or toward the end of the sentence. It might be considered a kind of reduplicated form of the main verb; there is certainly nothing "nominal" about it in this position.

Agentive nouns. Nominalized verbs and verb phrases with *zo tí* or *wa* can be used as the equivalents of English agentive nouns. Compare the following:

Lo sára kóbe na mbi. 'He cooks for me' or 'He prepares food for me'.

Zo tí sárángó kóbe } *ackɛ na* { 'I have no cook' or 'I have
Wa sárángó kóbe } *mbi apɛ* { no one to prepare food for me'.

GRAMMATICAL DRILLS

Drill 1

Making nominalized verb phrases. By dropping lá kóé and nominalizing the verbs, make sentences of the second type:

Lo tɔ́ kɔ̂be lá kɔ́é.	Lo ɛkɛ ʒo tí tɔ́ngɔ́ kɔ̂be.
'She always prepares food'.	'She is the preparer of food'.

1. Lo gí susu lá kóé. 'He always fishes'.
2. Lo fáa yạma lá kóé. 'He always kills animals'.
3. Lo ká samba lá kóé. 'She always sells beer'.
4. Lo fáa yáká lá kóé. 'He always makes a garden'.
5. Lo sára yoró lá kóé. 'She always practices withcraft'.
6. Lo sára ngiá lá kóé. 'He plays all the time'.
7. Lo dɔ́ dɔ́dɔ́ lá kóé. 'He always dances'.
8. Lo yɔ̨́ samba lá kóé. 'He habitually drinks beer'.
9. Lo fa tɛ́rɛ́ lá kóé. 'He habitually shows off'.
10. Lo píka carte lá kóé. 'He is always playing cards'.

Drill 2

Making nominalized verb phrases. Take the verb phrases from the preceding drill (verb plus object) and make sentences like this one: Tɔ́ngɔ́ kɔ̂be aɛkɛ na ndo sɔ́ apɛ 'There's no cooking of food here'. This can mean either that people are not in the habit of cooking food in this place or that the cooking of food is not permitted.

Drill 3

Using a nominalized verb as a noun modifier. Nominalize the verbs of the following sentences and put them before the subjects, making a noun phrase: Da tí lo ayuru 'His house leaks';

yúrúngó da 'leaky house'.

1. Vekɛ́ ní aole awe. 'The okra has become dry'.
2. Wɛ́ ní aba awe. 'The iron has bent'.
3. Mángo abe awe. 'The mangoes have become ripe'.

4. Avocat ní awɛ́ko kóé awe. 'The avocados are all ripe'.
5. Yama ní afú awe. 'The meat smells'.
6. Zo só akɔnɔ míngi. 'This person is very big'.
7. Bongó só asúru awe. 'This cloth is already torn'.
8. Zo só angɛ míngi. 'This person is very thin'.
9. Kôbe tí âla kóé anzɛrɛ. 'All their food tastes good'.
10. Yí só akpí míngi. 'This thing is very sour'.

Drill 4

Using nominalized verbs independently with ní. Make the following sentences, using the nominalized verbs from the preceding drill.

1. 'Dried ones aren't heavy'. ... ní anɛ apɛ.
2. 'I don't want the bent one'. Mbi yí ... ní apɛ.
3. 'I want just ripe ones'. Mbi yí gí ... ní.
4. 'People eat just soft ones'. Zo atɛ gí ... ní.
5. 'Throw away what is rotten'. Bi ... ní na ngonda.
6. 'Large ones can do it all right'. ... ní alíngbi sára séngé.
7. 'A person doesn't wear what is torn'. Zo ayú ... ní apɛ.
8. 'The thin can also do it'. ... ní alíngbi sára ngá.
9. 'A person gets just good stuff there'. Zo awara gí ... ní da.

10. 'How will we identify the sour ones?' Fadé í hínga ... ní tongana yį.

Drill 5

Using nominalized verbs with meaning of 'very'. Make sentences under B from sentences under A, using the appropriate repeated verb. Thus: Kása só anzɛrɛ 'This sauce tastes good'; Kása só anzɛrɛ nzɛ́rɛ́ngó 'This sauce tastes very good'.

A	B
1. Kóngbá só anɛ.	'This stuff is very heavy'.
2. Ngú ní aekɛ kporo.	'The water is boiling vigorously'.
3. Orange ní abe.	'The oranges are very red'.
4. Bongó ní aole.	'The clothes are completely dry'.
5. Likongó ní abà.	'The spear is quite bent'.
6. Mbo tí lo angɛ.	'His dog is quite thin'.
7. Wá ní aekɛ gbí.	'The fire is burning vigorously'.
8. Fuku ní afį.	'The flour smells badly'.
9. Gozo tí mbi awóko.	'My manioc is all soft'.

Drill 6

Answer the questions by using the nominalized forms of the verb suggested.

Question	Answer
1. Mo tó makala na yá tí ngú? 'Do you cook fritters in water?'	Non, mbi yóro .... 'No, I fry them'.

2.	Mɔ vɔ bongɔ́ tí mɔ? 'Did you buy your dress?'	Non, mbi fú .... 'No, I sewed it'.
3.	Zo nyɔ́rɔ vekɛ́? 'Does one fry okra?'	Non, zo atɔ́ .... 'No, one cooks it'.
4.	Mɔ hínga Sango kóé awe. 'You know Sango completely'.	Non, mbi de tí tara .... 'No, I'm still trying (to learn it)'.
5.	Só kɔ́ngbá tí mɔ? 'Is this your stuff?'	Non, mbi ɛkɛ yɔ́ na íta tí mbi .... 'No, I'm carrying it for my friend'.
6.	Wɛ́ ní afáa awe? 'Did the metal piece break?	Non, aba gí .... 'No, it just bent'.
7.	Mángo ní abe nzoní? 'Have the mangoes ripened nicely?'	Non, afų́ .... awe. 'No, they already are spoiled'.
8.	Mɔ ɛkɛ dutí na ndo sɔ́? 'Are you staying here?'	Non, mbi ɛkɛ hɔ̨́ .... 'No, I'm going on'.
9.	Mɔ yí tí vɔ mbɛ́ní yí? 'Do you want to buy something?'	Non, mbi ɛkɛ báa ndo.... 'No, I'm just looking'.
10.	Vɛ́lo tí mɔ aɛkɛ nzoní míngi. 'Your bicycle is very good'.	Mbi ɛkɛ bata na íta tí mbi gí .... 'I'm just taking care of it for my brother'.
11.	Mɔ bi na sése ngbangatí yę.	Non, mbi zía na sése gí ...

'Why did you throw it down?'	'No, I just put it down?',
12. Mɔ píka lo ndá ní yɛ̧.	Non, mbi wá lo gí ...
'Why did you strike him?'	'No, I just scolded him'.

VOCABULARY: bɛ́ 'liver'

In Sango as well as in other languages of the area, the liver is considered to be the locus of a person's will and emotions. The examples below illustrate how action can be attributed to the liver.

Tongana na mɔ hínga na bɛ́ tí mɔ ...	'When you know it deep in your heart ....'
Mbi zía bɛ́ tí mbi na mɔ, íta.	'Friend, I'm putting my trust in you'.
Lo gí bɛ́ tí lo gbá. Tɛ́nɛ́ ní ahɔ́ lo.	'He thought about it to no avail. It was too much for him'.
Tongana mbi báa ála lé na lé, fadé bɛ́ tí mbi así na ngiá.	'When we see each other in person, I will be happy'.
Bɛ́ tí lo asɔ na mbi.	'He was angry with me'.
Ngonzo alɔ́ndɔ́ na bɛ́ tí lo ngbangatí yɛ̧.	'Why did he become angry'.
Zía bɛ́ tí mɔ adé sí mɔ sára tɛ́nɛ́.	'Let your emotions cool off before you talk'.
Lo sára bɛ́ nzoní na mbi. Lo mú bongɔ́ na mbi.	'He was generous to me. He gave clothes'.
Bɛ́ tí lo acke kɔ́tá míngi ndɔ́.	'Boy, is he proud!'
Lo báa pási, bɛ́ tí lo awɔ́kɔ awe.	'He has suffered, so he's dispirited'.

Bé tí lo aeke mbírímbírí.	'He's honest'.
Téné aeke na bé tí mbi.	'I have something on my mind'.
Bé tí lo afáa ngbangatí kúí tí ámérengé tí lo óse só.	'She's heartbroken over the death of her two children'.
Lo tene na bé tí lo, Fadé mbi sára yí ní.	'He said to himself, "I'll do this"'.
Bé tí mbi ayí áwa Centrafricain.	'I like Centralafricans'.
Dódó só anzere na bé tí mo?	'Do you like this dance?'
Mbi hínga bé tí ála mbírímbírí.	'I know you well'.

LESSON TWENTY-ONE

CONVERSATION

Photo tí mɛ́rengɛ́ 'A child's picture'

1A	Mɛ́rengɛ́.	'Child'.
2B	Mamá.	'Mother'.
3A	Mbi bara [bera] mo na.	'I greet you'.
4B	Bara mo míngi.	'I greet you much'.
5A	Mbi yí tí sára photo na mo.	'I want to take your picture'.
6B	Mo bá mbɛ́ní kɔ́li atirer photo na kótá zo tí mbi tongasó. Mo bá, ála kpo lé tí photo ní, lo kúí. Mais mbi yí zo asára mbi na photo apɛ.	'A man took a picture of my older brother. They jabbed the face of the picture and he died. I don't want anyone to take pictures of me'.
7A	Lo ɛkɛ na yoró?	'Did he have charms?'
8B	Lo kɛ na yoró.	'Yes'.
9A	Ka mbi kɛ tí mbi na yoró apɛ só.	'But I don't have any charms'.
10B	Bon. Só mo kɛ na yoró apɛ só, nzoní mo tirer mbi na.	'Fine. Since you don't have charms, it's all right if you take my picture'.
11A	Mbi yí tí tirer mo na photo ní tí sára bɛ́ nzoní na mo.	'I want to take your picture to be nice to you'.

12B	Bon. Mbi mí merci só mo tenε, mo yí tí tirer mbi na photo só, mais mbi yí mbi kúí apε.	'Fine. I thank you because you say that you want to take my picture, but I don't want to die'.
13A	Maná tí mbi na áíta tí mbi abesoin [abesɔ̨] photo tí ámbéní zo tí báa. Tongasó mbi yí tí sára, tí to na ála, ála báa.	'My mother and my relatives need pictures of some people to see. So I want to take some to send to them to look at'.
14B	Bon. Mo sára photo ní ma.	'All right. Take the picture'.
15A	Merci o.	'Thank you'.
16B	Merci.	'You're welcome'.

Excerpted conversation

1.	Ngéré ní ôkε.	'For how much?'
2.	Atirer photo ní na nginza?	'Do people take pictures for money?'
3.	Gí tí ázo tí Bangui atirer í na nginza.	'Just the inhabitants of Bangui take our pictures for money'.
4.	Ala, ázo tí Centrafricain só, ázo tí kótóró tí mbi abesoin tí báa ála míngi.	'The people of my country need very much to see you, Centralafricans'.
5.	Mbi tirer mo tí goe na ní na áfamille tí mbi, abáa mo.	'I'm taking your picture to take it to my relatives so that they will see you'.
6.	Mo mí na mbi nginza sí mo	'Give me money and then won't

tirer mbi ape?	you be able to take my picture?'
7. Awamá tí mbi na áfamille tí mbi agɔnda mo míngi ape?	'Won't my aunts and my relatives admire you a lot?'

NOTES ON CONVERSATIONS

5A. sára photo na mo -- The function of na in this phrase is difficult to explain unless this is "material means". (See grammar 5.32.25). If it parallels the phrase sára da na kɛ́kɛ́ 'make a house of wood', then it means 'make a picture of you'. If this is true, then it would be possible to say sára mo na photo 'make you into a picture' (the "end goal" function of na). The two kinds constructions do in fact occur with tirer (6B, 11A). The use of the verb tirer is undoubtedly based on the way a gun and camera are aimed.

6B. mo báa 'you see' -- Not to be translated. This clause functions like a very mild attention-getter. lo kíí -- This clause could have been introduced by sí.

9A. tí mbi 'for my part'.

10B. mbɔní -- A shortened form of ɔkɔ mbɔní.

12B. sɔ́ mo tɛnɛ -- The position of this clause is unusual because one expects it at the beginning of a sentence, followed by another clause. The translation has 'because', but one should not deduce that sɔ́ means 'because'.

13A. abesoin -- The speaker probably understands /a/ to be the subject marker a- instead of the conjugated form of the French verb avoir. Besoin would therefore be a verb, and one would expect something like *mbi besoin photo*. Such a development would not be at all unusual: for example, from *affecter* has come a verb [fɛktée] 'to be appointed to another post'.

GRAMMATICAL NOTES

"Relative clauses" (4.23.10). Although there are no relative pronouns in Sango, the adjunctive *só* is used in constructions which adequately translate English relative clauses. The basic types are illustrated below. It should be noted that a relative clause consists of a noun (or pronoun) phrase followed by a clause -- i.e. a verb with a subject, if only the subject marker which functions as a kind of modifier. The relative clause is also commonly closed by *só*, the two *só*'s tying the relative clause together. (See 4.23.50) If there is any significant pause between the noun and the relative clause, it is more often before than after *só*. The examples include the two clauses on which the final sentence could be based. (Doubt is expressed by "could", because the basic clauses might be different from these.) Notice that each set of three is rather closely paralleled by the others.

A

Subject > Subject

ázo ahínga mbétí
ázo alíngbi sára koa ní

Azo só ahínga mbétí alíngbi sára koa ní.

'Those who know how to read are qualified for the work'.

Subject > Object

ázo ahínga mbétí
mbi yí ázo só

Mbi yí ázo só ahínga mbétí.

'I want those who know how to read'.

Subject > ní

kóngbá así lá só	Kóngbá só mbi má téné ní
mbi má téné tí kóngbá ní	así lá só.

'The things about which I heard arrived today'.

B

Object > Object

ázo aká nzó na galá	Mbi yí nzó só ázo aká na
mbi yí nzó ní	galá.

'The corn which people sell in the market tastes good to me'.

Object > ní

lo má téné	Lo má téné só lo hínga ndá
lo hínga ndá tí téné ní apɛ	ní apɛ'.

'She heard about the affair whose significance she didn't understand'.

C

Complement > Subject

kusára tí ázo ní aɛkɛ nzoní	Ázo só kusára tí ála aɛkɛ
ázo ní alíngbi na koa ní	nzoní alíngbi na koa ní.

'People whose deeds are good are qualified for the work'.

Complement > Object

kusára tí ázo ní aɛkɛ nzoní	Mbi yí ázo só kusára tí
mbi yí ázo ní	ála aɛkɛ nzoní.

'I want people whose deeds are good'.

Complement > ní

mbi ɛkɛ na kobɛ́la	Mbi ɛkɛ na kobɛ́la só ɛ́rɛ́
ɛ́rɛ́ tí kobɛ́la ní aɛkɛ paludisme	ní aɛkɛ paludisme.

'I have an illness whose name is malaria'.

Objectival clauses. Clauses can function like objects of a verb. For example:

Mbi yí mo gá	Mbi yí kóli óse agá
'I want you to come'	'I want two men to come'
Mbi báa mo gá	Mbi báa kóli óse agá
'I saw you come'	'I saw two men come'

In these examples everything after yí and báa is the clause. Notice how the English translation parallels the Sango in the second pair but not the first. There is no word in Sango which is being translated 'to'. This word is required by the English syntax. (But Sango does have mbi yí tí gá 'I want to come'). For other sentences English will require other words. For example, mbi báa ála yí tí gá ape 'I saw that they didn't want to come', with the clause in English being introduced by 'that'.

Sentences of the type being described here appear to be simple. That is, there is a tendency to avoid complements which could apply equally well to both the main clause and the included one. Compare the following sentences:

Zo ní akúí na lé tí mbi	'The person died before my eyes'.
Mbi báa zo ní na lé tí mbi	'I saw the person with my own eyes'.

But Mbi báa zo ní akúí na lé tí mbi might mean either 'With my own eyes I saw the person die' or 'I saw the person die before me'.

Use of nominalized verb for English dependent clause. Where English uses a clause preceded by while or when Sango can use a nominalized verb phrase preceded by na. Compare the following

sentences:

1. Lo mú kpoto tí mbi.	'He took my hat'.
2. Mbi báa lo amú kpoto tí mbi.	'I saw him take my hat'
3. Mbi báa lo na míngó ní.	'I saw him taking it' or 'I saw him when he took it'.

GRAMMATICAL DRILLS

Drill 1

Negative relative clauses. Combine each of the two clauses into a single sentence on the pattern of Subject > Subject.

1. so só ahínga mbɛ́tí apɛ lo língbi na kɔa ní apɛ	'A person who can't read is not qualified for this work'.
2. so só asára kɔa apɛ lo língbi tambéla na taxi apɛ	'A person who doesn't work can't travel by taxi'.
3. mɛ́rɛngɛ́ só ayɔ̨ mɛ nzɔní apɛ lo ɛkɛ kúí nzala	'A child which doesn't nurse well is going to die of hunger'.
4. wále só adú mɛ́rɛngɛ́ apɛ lo língbi mú ngiá na kôli tí lo apɛ	'A wife who does not bear children (i.e. who is barren) can't make her husband happy'.
5. mɛ́rɛngɛ́ só amá tɛ́nɛ́ apɛ lo ɛkɛ sioní míngi	'A child who doesn't obey is very bad'.
6. avocat só awɔ́kɔ apɛ anzɛrɛ ngá apɛ	'An avocado which is not ripe doesn't even taste good'.
7. mbɛ́tí só anɛ apɛ	'Paper which is not thick

alíngbi nínga ngá apɛ	can't last long'.

Drill 2

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Subject > Object.

1.	mbi bâa mbɛ́ní makâko makâko aɛkɛ pendere míngi	'I saw a certain monkey who was very pretty'.
2.	mbi wara gerɛ́ tí ngbáa ngbáa asára ngangɔ́ na wâle tí mbi	'I found the tracks of the buffalo who scared my wife'.
3.	mbi má gɔ́ tí bámará bámará atoto na bí sɔ́ ngangɔ́	'I heard the lion which roared loudly last night'.
4.	mbi vo mbɛ́ní mamá ngúru ngúru adú mérengɛ́ míngi	'I bought a sow which bears large litters'.
5.	mbi tɛ taba taba aɛke na mafuta	'I ate sheep (meat) which was greasy'.
6.	mbi fáa ze ní ze ní ahúnzi ngása tí mbi	'I killed the leopard which finished off my goats'.
7.	mbi fáa konɔ́ konɔ́ afúti yáká tí í lá kóé	'I killed the hippopotamus which always ruined our gardens'.
8.	mbi fáa mbɛ́ní ngbɔ́ ngbɔ́ aɛke sioní míngi	'I killed a snake which is very bad'.
9.	mbi tɛ mbɛ́ní ndeke ndeke anzere míngi	'I ate a certain bird which tasted very good'.

Drill 3

Relative clauses. Combine each of the two clauses into a single sentence on the pattern of Object > Subject and Subject > Subject.

1.	mɔ báa sindi lá ní sindi akpíngba awe	'The sesame which you saw that day is ripe'.
2.	mbi lú gɔzɔ gɔzɔ alɔ́ awe	'The manioc which I planted has produced'.
3.	mɔ báa ngágo ngágo ahínzi awe	'The ngágo (Solanum aethiopicum) which you saw is all gone'.
4.	mbi vɔ fondɔ fondɔ ní abe awe	'The plantains which I bought are ripe'.
5.	mbi lú tomate tomate ní akɔnɔ awe	'The tomatoes which I planted have grown up'.
6.	mángo atí na sése mángo así gígí awe	'The mango which fell to the ground has sprouted'.
7.	tomate ní atí bírí tomate ní afụ́ awe	'The tomato which fell yesterday is rotten'.
8.	nzɔ́ aekɛ ká nzɔ́ ní aekɛ tí mbi	'The corn which is over there is mine'.
9.	buléɛ só awɔ́kɔ míngi buléɛ ní anzɛrɛ apɛ	'Bananas which are very soft do not taste good'.
10.	ázo asára yáká tí kɔ̂be âla wara kɔ̂be tí yángá tí âla	'People who make a food garden get their nourishment'.

Drill 4

Using material from conversations of preceding lessons translate the following sentences into Sango.

1. 'I want you to sleep well'.
2. 'They want everyone in your house to sleep well'.
3. 'He wants you to go see John'.
4. 'He wants you to greet him'.
5. 'I want you to speak Sango with me'.
6. 'He doesn't want us to walk around here'.
7. 'They want you to stay here all the time'.
8. 'She wants us to go fetch water'.
9. 'They want us to dig a well'.
10. 'I want you (plural) to understand Sango well'.
11. 'When does she want you to return?'
12. 'What does he expect you to pay the taxi with?'
13. 'She wants the child to grow fat'.
14. 'How many children do you want to have?'
15. 'Who wants you to buy this food?'

Drill 5

Clauses in the objective. This exercise provides practice in making the equivalent of English dependent clauses, in the use of nominalized verb phrases, and in the use of *apɛ*. Students should use this exercise in dialogues.

This exercise should be done with a great deal of spirit, for this kind of dialogue is true to life. B's question challenges the veracity of A's first statement; it should therefore be said with incredulity or cynicism -- as they are signalled in Sango, not in English. This question can be replaced by any one of the following:

Mɔ báa taá na lé tí mɔ? 'Did you see with your very eyes?'

Mɔ báa na lé tí mɔ?	'Did you see with your eyes?'
Mɔ báa na lé tí mɔ ndé?	'Do you mean to say that you saw it with your own eyes!?'

Instead of the answer given for the question, A can say

Mbi báa na lé tí mbi apɛ?	'Did I not see it with my own eyes?'

When A admits that he did not witness the event, B can tell him:

Báa yí na lé sí o (or, ma).	'Witness things (i.e. before claiming to know what you're talking about)'.

1.

A.	Lo gá awe.	'He has come'.
B.	Mɔ báa lo na lé tí mɔ?	'Did you see him with your own eyes?'
A.	Mbi língbi tí sara vɛnɛ apɛ. Mbi báa lo na gángó ní apɛ.	'I can't tell a lie. I didn't see him come'.

2.

A.	Lo nzí vélo tí mbi.	'He stole my bicycle'.
B.	Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A.	Mbi língbi tí sára vɛnɛ apɛ. Mbi báa lo na nzíngó ní apɛ.	'I can't tell a lie. I didn't see him steal it'.

3.

A.	Lo zía mbɛ́tí ní na bureau.	'He put the paper in the office'.

B.	Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A.	Mbi língbi tí sára venɛ apɛ. Mbi báa lo na zíángó ní apɛ.	'I can't tell a lie. I didn't see him put it'.

4.

A.	Ala sára tɛ́nɛ́ na pópó tí ála.	'They talked amongst themselves'.
B.	Mɔ báa ála na lé tí mɔ?	'Did you see them with your own eyes?'
A.	Mbi língbi tí sára venɛ apɛ. Mbi báa ála na tɛ́nɛ́ngó ní apɛ.	'I can't tell a lie. I didn't see them talking'.

5.

A.	Lo zí kámba só ála kánga na kóngbá ní.	'He undid the rope with which the baggage was tied'.
B.	Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A.	Mbi língbi tí sára venɛ apɛ. Mbi báa lo na zíngó ní apɛ.	'I can't tell a lie. I didn't see him undo it'.

6.

A.	Sous-préfet ahɔ́ tí lo na Bangui awe.	'The Sous-Préfet has gone to Bangui.
B.	Mɔ báa lo na lé tí mɔ?	'Did you see him with your own eyes?'
A.	Mbi língbi tí sára venɛ apɛ. Mbi báa lo na hɔ́ngó ní apɛ.	'I can' tell a lie. I didn't see him go'.

		7.
A.	Ita tí lo afáa lo na yoró.	'His brother killed him with charms'.
B.	Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A.	Mbi língbi tí sára vene ape. Mbi báa lo na fángó ní ape.	'I can't tell a lie. I didn't see him kill him'.
		8.
A.	Mamá ní aeke mú nzoní kóbe na ámérengé tí lo lá kóé.	'The mother always gives good food to her children'.
B.	Mɔ báa na lé tí mɔ?	'Do you see it with your own eyes?'
A.	Mbi língbi tí sára vene ape. Mbi báa mamá ní na múngó ní ape.	'I can't tell a lie. I don't see the mother give it'.
		9.
A.	Akɔsɔ tí makunzi tí kɔ̂tɔ́rɔ́ abuba yáká tí mbi.	'The village headman's pigs ruined my garden'.
B.	Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A.	Mbi língbi tí sára vene ape. Mbi báa ákɔsɔ tí makunzi ní na búbángó ní ape.	'I can't tell a lie. I didn't see the headman's pigs ruin it'.
		10.
A.	Bozó tí nginza tí mbi atí na sése. Lo gá, amú, akpé na ní.	'My wallet fell down. He came and took it and ran away with it'.

B. Mɔ báa na lé tí mɔ?	'Did you see it with your own eyes?'
A. Mbi língbi tí sára vɛnɛ apɛ. Mbi báa lo na múngó ní apɛ.	'I can't tell a lie. I didn't see him take it'.

VOCABULARY: ngangó 'strength, hard'

Ngangó tí mbi awe.	'I have no more strength'.
Mbi língbi tí sára ngangó na lo lá ɔ́kɔ apɛ.	'I can't ever treat him harshly'.
Whiskey aɛkɛ ngangó ahɔ̨ samba.	'Whiskey is more powerful than beer'.
Tongana mɔ yɔ̨ whiskey, asára li tí mɔ ngangó míngi.	'When you drink whiskey, it has a strong affect on your senses'.
Mbi tɛ mápa ní gbá. Aɛkɛ ngangó míngi.	'I can't eat the bread. It's very hard'.
Kɔa ní aɛkɛ ngangó míngi. I língbi tí sára apɛ.	'The work is very difficult. We can't do it'.
Lá kóé lo tɛnɛ, "Sára kɔa na ngangó".	'He's always saying, "Work hard"'.
Sára tɛ́nɛ́ na ngangó. Mbi má apɛ.	'Speak loudly. I can't hear'.
Kéké só aɛkɛ ngangó apɛ. Alíngbi na kɔa ní apɛ.	'This lumber is not hard. It is not adequate for the work'.
Li tí lo aɛkɛ ngangó míngi.	'He's very stubborn'.
Zía ngangó tí mɔ da.	'Put your strength into it'.

LESSON TWENTY-TWO

CONVERSATION

Lége tí auto 'Automobile roads'

1A	Bara ma, íta.	'Greetings, Friend'.
2B	Bara míngi, Jean-Louis.	'Many greetings, Jean-Louis'.
3A	Mbi báa mɔ, mɔ lɔ́ndɔ́ na Bambari?	'Do I see you coming from Bambara?'
4B	Ɛ̰ɛ̰. Mbi lɔ́ndɔ́ na Bambari laá mbi kɛ [ɛ] gá sɔ́.	'That's right'. I'm coming from Bambari'.
5A	Mais mbi báa mécanicien tí mɔ alángɔ́ na gbɛ́ tí auto ní. Et lége ní ká akɛ nzoní ngɛ́?	'But I see your mechanic lying under the car. Is the road over there good?'
6B	Lége ní akɛ nzoní. Mais na mbéní ándo lége ní akɛ sioní míngi.	'The road is good. But in some places the road is very bad'.
7A	Mais na mbáge tí lɔ́ndɔ́ngɔ́ na Grimari tí gá na Fort Sibut sɔ́, lége ní akɛ nzoní?	'But is the road good coming from Grimari to Fort Sibut here?'
8B	M'm. Mɔ́ hɔ̰́ [ɔ̰] pont tí Kem awe, dú akɛ da míngi míngi. Il faudrait que [ifodréke] mɔ sára attention.	'No. After you have crossed the Kem bridge there are many holes. You have to be careful.
9A	Bon. Mbi mú na mɔ merci míngi, íta.	'Fine. Thanks a lot, Friend'.
10B	Mm. Sɔ́ séngé.	'You're welcome'.

NOTES ON CONVERSATION

The following conversations (in lessons 22-25) were recorded by two young men who were born and reared in Bangui. They claimed not to know any other African language than Sango. It is quite possibly true, because many urbanized parents prefer to speak Sango to their children than their own native language. In addition to Sango these young mean speak French with considerbale competence because they had had a high school (lycée) education.

4B. laá -- Explanatory use. The connective sí could have been used here, but it would simply mark sequence.

5A. mais, et -- These conjunctions do not seem to have the function here that they have in French. All we can say is that they introduce sentences, but why mais occurs in one place and et in the other we cannot say. ngá -- This word does not seem to have the meaning 'also' here, but it is not clear what it does mean.

6B. mbéní ándo 'some places' -- One expects á-, the plural marker, before mbéní. See the grammatical note.

8B. mɔ̌ -- The diacritic over ɔ indicates a rising contour. See the grammatical note.

10B. séngé -- The translation given here is derived from the use of this expression in this context. One should not assume that You're welcome is to be translated into Sango by Só séngé. There is no regular way of saying You're welcome. It may be that this Sango expression is based on il n'y a pas de quoi.

GRAMMATICAL NOTES

Plural prefix with adjunctives (Grammar, p.136). The usual pattern is for the plural marker to be affixed to the last ante-noun adjunctive away from head noun. (The adjunctives gí 'only' and taá 'exactly' stand outside the pluralized noun phrase.) For example:

áyąma	'animals'
ákété yąma	'little animals'
ákété kété yąma	'very little animals'
ámbéní kété kété yąma	'some very little animals'
gí ámbéní kété kété bingbá yąma	'just some very small brown animals'

However, the prefix sometimes occurs at other places in the noun phrase, either with the noun -- in spite of the presence of adjunctives -- or with some other than the left-most adjunctive.

Subordinate clauses with tongana (5.81; 15.21.12). Conditional and certain kinds of temporal clauses can generally be translated into Sango by using the connective tongana which is placed immediately before the subject. This protasis, with occasional exceptions, precedes the principal clause. Thus, if the clause is not perfective, it is roughly equivalent to an English clause with if or when. These are illustrated below. In the eighth example, awe does not modify the principal verb báa but the verb it immediately follows.

It should be noted that tongana appears in forms other than what is indicated by this spelling: e.g. [tɔŋana], [tąna], [tąą], etc. Subordinate clauses in initial position generally have either a final rising glide or suspended pitch. These cues are important when a subordinate clause is not lexically marked.

1. Tongana boîte tí tomate acke, mɔ túku da.	'If there is a can of tomatoes, dump that into it'.

2.	Lo báa tongana yąma aɛkɛ na yá ní.	'He looks to see if there is any meat in it (i. e. the sauce)'.
3.	Tongana mɔ sára tongasó pepɛ, lá kóé mɔ ɛkɛ wara malade.	'If you don't do it like this, you'll be getting sick all the time'.
4.	I mú tanga ní, tongana tanga ní angbá, í vɔ na nginza ...	'We take what is left (of the meat), if there is any remaining and we sell it (lit. exchange for money)...'.
5.	Tongana mɔ sára kɔa tí kɔ́li tí mɔ nzorí, fadé mɔ wara ngá kóé séngé.	'If you do your husband's work well, you'll get some also without any trouble'.
6.	Tongana mbi wara service, sí mbi goe na Bangui.	'If I get a job, then I'll go to Bangui'.
7.	Tongana mbi goe fadesó, fadé mbi hínga ndo ...	'If I should go now, I would know the place ...'.
8.	Tongana mɔ báa, acoller awe, mɔ mú, mɔ zía na sése.	'When you see that is has thickened, you take it and put it aside'.
9.	Tongana mɔ sí ká, tongana ála ɛkɛ húnda, mɔ dutí kpó.	'When you arrive there, and when they ask you questions, be quiet (don't say anything)'.
10.	Lá kóé, tongana nzala ahɔ̨́ ndó tí mbi, mbi goe, mbi éré na lo.	'Every day, when hunger overcame me, I went and begged (something to eat) from the watchman'.

A *tongana* clause can occur independently as a sentence, in which case it generally ends with a final sentence particle, e.g. *ma*, *ɔ*, or the connective *sí*. Such a sentence seems to imply only unrealized events.

Tongana mbi báa lo sí. *Tongana mbi báa lo ma.*	'If I see him'.

That is, 'If I see him, then I'll tell him'.

When a *tongana* clause is perfective, it is equivalent to one in English wich begins with *after* or *having* and ono of the past tenses. But since *After he eats, he's going to the market* implies the completion of an act, it must be rendered in Sango by the perfective. Such a perfective subordinate clause is quite common in narratives. It should be noted again that with certain verbs perfective clauses are translated into English with the present tense.

1.	*Tongana mɔ tourner kété alíngbi na ní awe, mɔ zía na sése.*	'Having stirred it as much as is needed, you put it aside'.
2.	*Tongana ayí tí sí na six heures et demie, só ndo avɔ́kɔ awe, lo goe na kɔ́li só*	'When it was about six o'clock and it had become dark, he went to the man ....'.
3.	*Tongana mbakɔ́rɔ wále só afa éré tí kɔ́li só na mɛ́rɛngɛ́ wále só awe, na ndá ní, lo tenɛ* ...	'After the old woman had revealed the man's name to the girl, then she said ...'.

Tonal equivalant of tongana. In 8B of this lesson's conversation there occurs the word *mɔ̌*. This is the pronoun for 'you (sg.)' marked for a rising pitch instead of low level. It is quite clear that the clause in which *mɔ̌* occurs is equivalent to one with *tongana.* This kind of tone-marked dependent clause is definitely a part of the language (I have other instances), but it is quite rare. No drill is provided, but the student should try to record the exact words of any sentence he hears with this peculiarity.

It should be noted that there is a similarity between this use of tone and that of high tone on a subject marker (discussed in lesson 11). In both cases the action being referred to is unrealized.

Simultaneity of action. English subordinate *while* clauses are rendered in Sango in several ways. Continuity itself is generally made explicit by the use of *ɛkɛ*, *de*, or *ngbá*; subordination is marked either by *tongana*, by coordination (with the connective *na* 'and'), or by parataxis (i.e. with no connective). As with the other subordinate clauses already discussed, the subordinate clause comes first in the sentence.

1. *Tongana mbi de tí tɛ kóbe, mbi sára tɛ́nɛ́ apɛ.* — 'While I'm eating, I don't talk'.
2. *Tongana í de tí sára tɛ́nɛ́, avion tí Président azú na sése.* — 'While we were talking the President's plane landed'.
3. *Mbi ngbá tí tɛ kóbe, na lo sí na yángá tí da ní.* — 'While I was eating, he arrived at the door'.
4. *Ambéní avɔ, ámbéní akɛ gá.* — 'While some are buying, others are coming'.

GRAMMATICAL DRILLS

Drill 1

Making subordinate clauses. Answer the questions with the appropriate "independent subordinate clauses".

1.	Mɔ yí tí báa lo fadesó? 'Do you want to see him now?'	Tongana mbi tɛ kóbe awe sí. 'After I have eaten'.
2.	Mɔ yí tí tɛ kóbe fadesó? 'Do you want to eat now?'	Tongana mbi sukúla ngú awe sí. 'After I have bathed'.
3.	Fadé mɔ lángó na ndo só? 'Are you going to sleep here?'	Tongana da aɛkɛ sí. 'If there is a house'.
4.	Mɔ yí tí sukúla ngú fadesó? 'Do you want to bathe now?'	Tongana mbi hú térɛ́ tí mbi sí. 'When I have rested'.
5.	Mɔ yí tí hú térɛ́ tí mɔ fadesó? 'Do you want to rest now?'	Tongana mbi zía kóngbá kóé na sése sí. 'After I have put all they baggage down'.
6.	Mɔ yí tí zía auto tí mɔ na ndo só? 'Do you want to leave your car here?'	Tongana ázo tí kótórɔ́ ayí da sí. 'If the villagers agree to it'.
7.	Mo ɛkɛ hǫ́ ánde na lége? 'Are you leaving soon?'	Tongana mbi lɛkɛ auto tí mbi sí. 'If I fix my car'.

8. Fadé mɔ kíri gbándá ge? 'Are you coming back here some day?'	Tongana mbi wara lége sí. 'If I find a way'.
9. Fadé mɔ sí ká lá só? 'Are you going to arrive there today?'	Tongana mbéní yí agbánzi mbi apɛ sí. 'If nothing interferes'.
10. Mɔ yí tí goe na dódó ní? 'Do you want to go to the dance?'	Tongana lége ní ayɔ apɛ sí. 'If it is not far'.

Drill 2

Combine the clauses of the preceding exercise to make a complex sentence, making changes wherever necessary: e.g. in the first clause, mɔ will have to be replaced by mbi and yí tí will be dropped. The future marker fadé can be used in each sentence following sí. This exercise provides further practice in the use of these words.

1. Tongana mbi tɛ kóbe awe, sí fadé mbi báa lo.
2. Tongana mbi sukúla ngú awe, sí fadé mbi tɛ kóbe.
3. Tongana da aɛkɛ, sí fadé mbi lángó na ndo só.
4. Tongana mbi hú tɛ́rɛ́ tí mbi, sí fadé mbi sukúla ngú.
5. Tongana mbi zía kóngbá kóé na sése, sí fadé mbi hú tɛ́rɛ́.
6. Tongana ázo tí kɔ́tɔ́rɔ́ ayí da, sí fadé mbi zía auto tí mbi na ndo só.
7. Tongana mbi lɛkɛ auto tí mbi, sí fadé mbi ɛkɛ hɔ́ ánde na lége.
8. Tongana mbi wara lége, sí fadé mbi kíri gbándá ge.
9. Tongana mbéní yí agbánzi mbi apɛ, sí fadé mbi sí ká lá só.
10. Tongana lége ní ayɔ apɛ, sí fadé mbi goe na dódó ní.

Drill 3

Negative complex sentences. Change the sentences of the preceding drill from affirmative to negative, replacing *sí fadé mbi* plus verb to *mbi língbi* plus verb, meaning 'If I don't ....., I can't .....'. In sentence 7 eliminate *ɛkɛ* and *ánde*. Next, translate the sentences which are thus produced. This exercise also provides further practice in making dependent verb phrases.

1. *Tongana mbi tɛ kóbe apɛ, mbi língbi báa lo apɛ.*
2. *Tongana mbi sukúla ngú apɛ, mbi língbi tɛ kóbe apɛ.*
3. *Tongana da aɛkɛ apɛ, mbi língbi lángó na ndo só apɛ.*
4. *Tongana mbi hú tɛ́rɛ́ tí mbi apɛ, mbi língbi sukúla ngú apɛ.*
5. *Tongana mbi zía kóngbá kóé na sése, mbi língbi hú tɛ́rɛ́ apɛ.*
6. *Tongana ázo tí kɔ́tɔ́rɔ́ ayí da apɛ, mbi língbi zía auto tí mbi na ndo só apɛ.*
7. *Tongana mbi lɛkɛ auto tí mbi apɛ, mbi língbi hǫ́ na lége apɛ.*
8. *Tongana mbi wara lége apɛ, mbi língbi kíri ge apɛ.*
9. *Tongana mbéní yí agbánzi mbi, mbi língbi sí ká lá só apɛ.*
10. *Tongana lége ní ayɔ, mbi língbi goe na dɔ́dɔ́ ní apɛ.*

Drill 4

Using material from conversations of preceding lessons and the model presented by sentences 3A and 5A of this lesson, translate the following sentences into Sango.

1. 'I see that your mechanic came from Bambari'.
2. 'Did you see that the road was good?'
3. 'I saw that there were many holes there'.
4. 'He saw me take a picture of you'.

5. 'I saw him die'.

6. 'Did you see the women be nice to her?'

7. 'Did you see my brother send him the letter?'

8. 'I didn't see you come to school yesterday'.

9. 'I saw one girl taking care of five children'.

10. 'I saw your father returning to the village'.

11. 'I didn't see the man steal your bicycle'.

12. 'He saw me get the wound on my leg'.

13. 'I saw you buy that from the Arab'.

14. 'Didn't you see us sew this for them?'

15. 'I didn't see the tailor tear this; I saw you tear it'.

Drill 5

Pluralized noun phrases. Upon hearing the following noun phrases respond as quickly as possible with the pluralized forms.

1. ngbéré da
2. kɔ́tɔ́rɔ́ tí í
3. zo wa
4. mbéní íta tí mbi
5. mbéní kété babá tí lo ɔ́kɔ
6. nzoní kɔ́tɔ́rɔ́ tí ála míngi
7. kótá mará tí ála
8. mbéní yɔngɔ́rɔ mbunzú
9. búbángó kɔ́tɔ́rɔ́ kóé
10. kíríngó tí ministre ndé ndé ndé
11. fútíngó da ɔ́kɔ ɔ́kɔ
12. taá kótá kɔ́ndɔ tí lo
13. gí kɔ́nɔ́ngó mamá tí ngúru

14. nzoní yí ndé ndé

15. wa tí kɔ́tɔ́rɔ́ ní tongasó

VOCABULARY: ngú 'water'

Mbi yɔ̨́ ngú séngé apɛ. Gí ngú Nzapá.	'I don't drink plain water. Just rain water'.
Mú na lo ngú, lo yɔ̨́.	'Give him a drink of water'.
Lo toto séngé apɛ. Lo toto na ngú lé.	'She wasn't just complaining. She was crying'.
Lo yí ngú tí wá, ngú tí dé apɛ.	'She wants hot water, not cold water'.
Ngú así gígí na tɛ́rɛ́ tí lo kóé.	'He was perspiring all over his body'.
Só aɛkɛ ngú séngé apɛ. Só ngú tí tɛ́rɛ́ laá.	'That's not plain water. That's sweat'.
Kôbe tí mɛ́rɛngɛ́ ní aɛkɛ gí ngú (tí) mɛ.	'The child's food is just breast milk'.
Bi ngú tí yángá na ndo só apɛ ma.	'Don't spit here'.
Ngú vurú así gígí kóé awe.	'All of the pus is gone'.
Lo goe na pɛkɔ́ tí da tí sukúla ngú.	'He went behind the house to bathe'.
Mɔ goe ká, mɔ sára ngú ɔ́kɛ.	'How many years did you stay there?'
Mbi sára ngú apɛ.	'I wasn't there even one year'.
Ngú tí mɛ́rɛngɛ́ tí mɔ só ɔ́kɛ.	'How old is this child of yours?'
Ngú só, mbi sára yáká tí coton apɛ.	'I'm not making a cotton garden this year'

Bɔngɔ́ só amú ngú awe.	'This cloth is wet'.
Ngú amú sése awe.	'The ground is wet'.
Ngú alɔ́ndó tí gá na mbáge ká.	'Rain is coming from that direction'; or, 'There are rain clouds over there'.
Ngú akánga lé tí lá awe.	'Rain clouds have obscured the sun'.
Ngú aɛkɛ píka ngangó míngi.	'It's raining very hard'.
Tɛnɛtí yę mɔ fɔnɔ na gbɛ́ tí ngú.	'Why are you walking in the rain?'
Tongana mɔ goe ká na yángá tí ngú, fadé mɔ báa mbéní da na mbɛ́ ngú yongɔ́rɔ.	'When you go to the (cleared) bank of the river, you'll see a house on the other side in the distance'.
Fadé í fáa ngú ní na yę.	'What are we going to cross the river with?'

LESSON TWENTY-THREE

CONVERSATION

Auto en panne 'Car trouble'

1A	Bara mɔ ma, kɔ́li.	'Greetings, Man'.
2B	Bara míngi, íta.	'Many greetings, Friend'.
3A	Yɛ̨ laá asára auto tí mɔ yɛ̨. Mbi báa mabɔ́kɔ tí mɔ kóé gí mafuta só. Yɛ̨ laá asára yɛ̨.	'What's wrong with your car? I see your hands all covered with oil (lit. your hands just oil). What's wrong?'
4B	Mbi gá, mbi tí na yá tí dú, sí mbéní wɛ̨ só ká na gbɛ́ ní só laá akúngbi.	'I fell in a hole and that iron down there bent'.
5A	Mais est-ce que [ɛski] mbi peux [pe] tí mú na mɔ mbéní, mɔ remplacer ....., mɔ zía na place ní apɛ?	'Can't I give you another one to put in its place?'
6B	Mais mɔ gá mɔ báa wɛ̨ ní sí fadé mɔ mú na mbi yí só, títɛnɛ mbi zía na place ní, ma.	'Come and look at the metal so you can give me the part so that I can replace it'.
7A	Bon. Mbi tɛnɛ na Jean agá na mbi [agáambi] boîte tí clef. Tongasó mbi báa lége ní na mɔ.	'Fine. I'll tell Jean to bring the box of wrenches. Then I'll see what I can do (lit. see the way for you)'.
8B	Mm. Merci míngi.	'Thank you very much'.

NOTES ON CONVERSATION

3A. só -- This is the sentence final word which means 'there' or 'here' or some such thing. It is identified as such by subtle features of pitch and juncture; the pronunciation of mafuta só 'this oil' would be different.

4B. gá 'come' -- Not to be taken literally; this verb and goe 'go' are used to mark progression in a narative. It is difficult to translate them at times. Here we might say 'What happened was that ....'. mbéní -- Here it means just 'a'. mbéní wę́ só ká 'this (piece of) metal over there'. The rest of this subject of the verb kúngbi does not seem to be a modifier of the noun wę in the noun phrase because só and ká ordinarily come at the end of a noun phrase. na gbɛ́ ní só acts as if it were preceded by the copula. The whole subject might be translated 'this piece of metal over there which is down here'.

5A. peux -- Although the verb is French, the usage with tí is Sango. The verb is no different in meaning from Sango língbi. Notice how the speaker also corrects himself and switches from French remplacer to Sango zía. Of course, the Sango expression for 'replace' must include the French loanword place. This is a single sentence in spite of the fact that it includes the verbs peux, mú, and zía, because the negative marker goes with the main verb peux.

7A. agá -- This could have been tí gá 'to come'. As it stands, the meaning is literally 'I tell to John he comes'.

GRAMMATICAL NOTES

Subordinating adverbial conjunctions. The function of tongana as a clause subordinator has already been pointed out. It needs to be pointed out again that there are no other subordinators in the language (unless yí só be considered one), making it rather awkward for the speaker of English who is accustomed to using words like before, until, and after. It helps to remember, therefore, that as a general rule Sango signals events in the order in which they occur. It is for this reason that the connective sí 'then' is found in so many sentences which are equivalent to English sentences with subordinating conjunctions. In the following examples a literal translation is given as well as the original English sentence.

1.	'Do all the work before you return home' (do work it is all finished then you return to village).	Sára kɔa ní, ahúnzi kóé, sí mɔ kíri na kɔ́tɔ́rɔ́.
2.	'Eat before you go' (eat the food then you go).	Tɛ kôbe ní sí mɔ goe.
3.	'Wash your hands before you eat' (wash your hands first then you eat).	Sukúla mabɔ́kɔ tí mɔ kózo ní, sí mɔ tɛ kôbe.
4.	'Work until it gets dark' (do the work long time, place gets dark then).	Sára kɔa ní ngbii, ndo avɔ́kɔ sí.
5.	'He went home after it had become dark' (he do work long time then place gets dark on him).	Lo sára kɔa ngbii, sí ndo avɔ́kɔ na ndó lo.

6.	'Before it was dark, he had finished' (he do work finished then place gets dark).	Lo sára koa ní awe, sí ndo avɔ́kɔ.

Unmarked subordinate clauses (15.21.12a). Unmarked subordinate clauses are those which are not introduced by tongana. They usually have the same meaning that a tongana clause would have. It is possible, however, for the clause to have the meaning 'while'.

1.	Amú mbéní témɛ́ tongasó, ála zɔ́ ácharbon, abɔ́ngbi ála lége ɔ́kɔ.	'When they had taken certain stones like this, and had made charcoal, they combined them (i.e. the stones)'.
2.	Lo tɛnɛ, kɔ́li ayí tí goe, fútángó ní tí li na yá ní páta balé osió.	'He says if men want to enter, the price of admission is 200 francs'.
3.	Tongasó ála lɛkɛ ála kóé nzoní awe, agá zía ála fadesó na yá tí ta.	'So after she has well prepared all of them (i.e. caterpillars), she comes next and puts them into a pot'.
4.	Tongasó kóé awe, mɔ lɛkɛ kóé awe, fadesó mɔ gá mɔ túku mafuta na yá ta.	'When this is all done, after you have prepared them all, you then pour fat into a pot'.
5.	Tongasó avɔ kóé, agá afáa ngunzá ní kóé, abi kéké ní na sése.	'After she has bought them (i.e. manioc greens), she cuts up the greens and throws away the stems'.

6.	*Midi alíngbi awe, mɔ gá mɔ mú sɛmbɛ́, mɔ túku da*...	'When noon comes around, you take a dish and you put (the food) in it....'.
7.	*Lo tɛ ngunzá ní kóé awe, mɔ goe mɔ mú na lo ngú*...	'After he has eaten the greens, you give him some water....'.
8.	*Kɔ́li así gígí awe, ála zía lɔ́rɔ́ da akpé na wále ní*.	'When the man had gone out, they took off in a hurry with the woman'.
9.	*Mɔ goe na galá, mɔ vɔ ngunzá, mɔ fáa ngunzá ní awe, mɔ vɔ kpí tí kárákɔ*.	'After you have gone to the market and bought and cut up the manioc greens, then you buy peanuts'.

Other subordinate clauses. The following examples illustrate more variety in the kinds of subordinate clauses: one introduced by a temporal phrase (ex. 1), one consisting of *tongasó* in a phrase (ex. 2-4), and one with introductory *só* (ex. 5).

1.	*L'heure ní só mbi de mérɛngɛ́, í goe na ámbunzú tí dole*.	'At the time when I was still young, we went with some European elephant hunters'.
2.	*Na lá kúí, lá tongasó, í na ámbunzú, í goe*.	'In the evening, when the sun was like this (making a gesture), the white man and I went away'.
3.	*Tongasó sí mɔ bóngbi na koko lége ɔ́kɔ*.	'When this is done, you combine them with *koko* leaves'.

4. Tongasó, kɔ́li só amá tongasó, akíri agoe na tɛrɛ ká. 'So when the man heared this, he returned to spider'.

5. Só í commencer kɔa tí terrain só, mbi de mɛ́rɛngɛ́ míngi apɛ. 'When we began to work on the airfield, I wasn't so very young'.

Explanatory clauses. An English sentence with so it won't does not take a negative in Sango. Thus, I do this so it won't break has the following Sango equivalent: mbi sára só ngbangatí afáa 'I do this because it breaks'. The idea is this: If I didn't do this, it would break . If the negative is introduced, the meaning is different: mbi sára só ngbangatí afáa apɛ 'I do this because it's not broken' (or, it didn't break)'.

This type of clause is similar in meaning to one with the verb língbi: for example, mbi sára só sí alíngbi fáa apɛ 'I do this so it can't break'.

GRAMMATICAL DRILLS

Drill 1

Explanatory clauses. Combine the clauses at the left to produce sentences whose translation is at the right.

1. zía na yá frigidaire / afú 'Put it in the refrigerator so it won't spoil'.

2. gbó ngangó / atí 'Hold it hard so it won't fall'.

3. kánga lége otá / alungúla 'Tie it three times around so it won't come apart'.

4.	zía calle da akíri na pɛkɔ́	'Put a wedge there so it won't roll back'.
5.	lutí na ndo só ála báa mɔ	'Stand here so they won't see you'.
6.	mbi bata na yá poche tí mbi agirísa	'I keep it in my pocket so it won't get lost'.
7.	mbi kánga mbɛ́tí tí mbi na mbɛ́tí agá saleté	'I wrap up my books in paper so they won't get dirty.'
8.	mbi zía mafuta na yá ní amú sɔ́kɔ	'I grease the inside of it so it won't get rusty'.
9.	zía na yá da aole	'Put it inside the house so it won't dry'.
10.	kánga gɛrɛ́ tí kɔ́ndɔ ní na kámba lo kpé	'Tie up the chicken's legs so it won't run off'.
11.	kánga vélo tí mɔ na clé zo anzí	'Lock up your bike so it won't be stolen'.
12.	zía mbɛ́tí na yá tí caisse ní míngi atoto	'Put a lot of paper in the box so it won't rattle'.
13.	zía kugbé na lé tí ngú ní atúku	'Put leaves on the water so it won't spill'.
14.	mú mbéní yí na mérɛngɛ́ lo toto	'Give the child something so it won't cry'.
15.	mú bɔngɔ́ gá na ní amú ngú	'Bring the clothes so they won't get wet'.

Drill 2

Questions with yę laá. On the pattern of the question in 3A of this lesson's conversation, make questions which would elicit the following answers.

1.	Mbi ɛkɛ lɛkɛ gbánda tí mbi.	'I'm repairing my nets'.
2.	Kété wę́ só laá akúngbi.	'This little piece of iron is bent'.
3.	Lo mú wę́ tí lękɛ na auto.	'He took auto-repair tools'.
4.	Yí asára auto tí mbi ɔ́kɔ apɛ.	'Nothing's wrong with my car'.
5.	Photo laá mbi gbó na mabɔ́ko tí mbi.	'It's my camera I'm holding in my hand'.
6.	Ala yí tí ká makala na í.	'They want to sell fritters to us'.
7.	Bɛ́ tí mbi laá asɔ mbi.	'It's my liver which hurts me'.
8.	Nzara laá asára lo sí lo toto só.	'He's crying because he's hungry'.
9.	Susu laá aɛkɛ na yá ní.	'It's fish that is inside'.
10.	Gí bíó tí yąma laá lo bi na ngonda.	'It's just animal bones that he threw away'.

Drill 3

Use of negative. Practice the following sentences to acquire facility in making long negative sentences.

1.	Mbi hínga Sango apɛ.	'I don't know Sango'.
2.	Mbi hínga yángá tí Sango apɛ.	'I don't know the Sango language'.
3.	Mbi hínga yángá tí Sango ɔ́kɔ apɛ.	'I don't know the Sango language at all'.
4.	Mbi hínga yángá tí Sango, sí mbi língbi tí tɛnɛ isɔrɔ́ na ázo, apɛ.	'I don't know the Sango language to be able to chat with people'.

5. Mbi hínga yángá tí Sango kóé títɛnɛ mbi língbi sára kɔa ní, gí mbi ɔ́kɔ, apɛ.
   'I don't fully know the Sango language to be able to do the work by myself'.

6. Mbi ɛkɛ na mbɛ́ní nginza, títɛnɛ mbi fúta na lo, sí lo fa na mbi yángá tí Sango lá na lá, apɛ.
   'I don't have the money with which to pay him for him to teach me the Sango language daily'.

VOCABULARY: yí 'thing'

When (a) one does not know the Sango word for an object, or (b) there is no word for it, or (c) one wants to refer to a class of objects having a certain function or set of characteristics, one can use yí followed by a verb phrase. It will often be necessary to include a na phrase whose function is that of instrument, end-goal accompaniment, etc. The following descriptive phrases constitute a random sample of the kinds that can be constructed almost at will.

yí tí tɛ	'something to eat, food'
yí tí yɔ̨́	'something to drink, beverage'
yí tí sára	'something to do, work'
yí tí lángó na ní	'something to sleep on'
yí tí tɛ na ní	'something to eat with'
yí tí fáa na yáká	'something with which to make a garden, agricultural implement'
yí tí sára na wá	'something with which to make a fire, for example, wood,

	paper, grass'
yí tí há na zuru	'something with which to measure the sorghum' (for example, in selling the grain)
yí tí sára na mbétí	'something to write with (for example, paper or pencil)'
yí tí kánga na kóngbá	'something to tie up the baggage with (for example, rope, string, wire)'

LESSON TWENTY-FOUR

CONVERSATION

Vɔ́ngó pièce na Bangui 'Buying a part in Bangui'

1A	Bara ma, mɛ́rɛngɛ́.	'Greetings, Child'.
2B	Bara mɔ, babá.	'Greetings, Father'.
3A	Mɔ ɛkɛ goe na ndo wa.	'Where are you going?'
4B	O, mbi lángó gí ge na Damara. Mais mbi yí tí [mbíítí] goe na Bangui.	'Oh, I live right here in Damara. But I want to go to Bangui'.
5A	Mbi peux tí toka mɔ na Bangui?	'Can I send you to Bangui?'
6B	Mbi yí da.	'Sure (lit. I agree)'.
7A	Mɔ báa yí tí en panne na ndo só. Auto tí mbi ní akúí awe.	'Look here at what is broken. My car is not working (lit. has died)'.
8B	Yę laá asára auto ní yę.	'What's troubling the car?'
9A	Mbéní wę́ só akɛ éré [akírí] piston só, dú ní agá kɔ́tá, alíngbi tí gbó wę́ só akɛ li da apɛ.	'The metal that is called a piston, the hole has become large and it doesn't come in contact with the metal (part) that enters it'.
10B	Mais kɔ́nɔ́ngó tí piston ní akɛ tongana yę.	'What is the size of the piston?'
11A	Fadé mbi goe mbi zí só afúti	'I'll take out the piece that

	só, mbi mú na mɔ. Mbi mú nginza, títɛnɛ mɔ payer na car [kare], mɔ gá na Bangui. Faut [fo] mɔ gá CCSO [sese eso], sí amú na mɔ.	is broken and give it to you. I'll give you money to pay for the bus to go to Bangui. You must go to the CCSO (store) and they'll give you the part'.
12B	Bon. Tongana l'heure só mbi vɔ ní [ń] na CCSO awe, mbi gí gí auto, mbi kíri na ní híɔ [íɔ], mbi gá mbi mú na mɔ.	'Fine. After I've bought it at CCSO, I'll try to get (lit. search only for) a car; I'll bring it back to you quickly and give it to you'.
13A	Mm. Mbi zía bɛ́ tí mbi gí na ndó tí mɔ, mɛ́rɛngɛ́.	'I'm putting my trust in you, child'.
14B	Tɛ́nɛ́ akɛ apɛ, babá.	'There's no problem, Father'.
15A	Merci.	'Thanks'.

NOTES ON CONVERSATION

5A. toka -- There appears to be no difference between this verb and to.

7A. en panne -- Notice how a French phrase is taken as a unit. Here this one functions as a substantive. yí 'thing' -- See vocabulary notes of this lesson.

9A. akɛ -- There are two continuative constructions in this sentence but they do not seem to be continuative in meaning. Because the unmarked clause is so often used with a "preterit" meaning, there may be a tendency on the part of some people to use the continuative construction as a nonpreterit.

10B. kɔ́nɔngɔ́ 'size' -- Literally 'largeness' from kɔnɔ 'to be large'.

11A. sɔ́ -- The adjunctive is being used pronominally. The noun phrase would be wɛ̨́ sɔ́ 'the metal that'. gá CCSO -- na is omitted after the verb.

12B. l'heure sɔ́ -- This adds nothing to the sentence. gí 'to hunt' -- He will try to beg a ride from someone. kíri na ní 'return with it' -- This may refer either to the automobile part or to the auto in which he hopes to have a ride. híɔ -- Some speakers use a glottal catch in the place of /h/. See also hɔ̨́ in lesson 22. gí 'just' -- If this word has any real function in this sentence, it indicates that the speaker prefers an auto to a bus because it would be faster than the bus. Perhaps the translation is 'get a ride, by preference, in an auto'.

13A. zía bɛ́ 'put liver on' -- The usual expression for 'to trust, have confidence in, believe someone'.

GRAMMATICAL NOTES

Introducing clauses with títɛnɛ (5.70). In 11A of this lesson there are two clauses joined by títɛnɛ: mbi mú títɛnɛ mɔ payer na car. The translation was simply 'I'll give you money to pay for the bus', leaving out the subject given in the second clause. Another translation might have used 'for you to pay'. This word is considered to be a connective derived from the combination of tí and tɛnɛ 'to say'. Its function is to join a clause to a preceding one. When the subjects of the two clauses are different, as here, this device is a convenient but not necessary one. But where the subjects are the same one could use a verb phrase preceded by *tí* in the second part of the sentence. Compare the following:

1. Lo mú na mbi nginza tí vɔ na mafuta
2. Lo mú na mbi nginza títenɛ mbi vɔ na mafuta.

'He gave me money with which to buy oil'.

3. Lo mú na mbi nginza títenɛ mbi goe na galá mbi vɔ na lo mafuta tí auto.

'He gave me money so that I would go to the market and by automobile oil for him'.

The first two sentences are synonymous. The third sentence cannot take *tí* where *títenɛ* now stands because of the clauses that follow.

Because one can do without an active knowledge of *títenɛ* at this stage of learning Sango, no drill is provided on its use. On the other hand, because this connective seems to characterize the speech of urban people, one can expect it to have some prestige value in the country. The student should therefore collect examples of its use if he is in a position to hear Sango spoken a great deal.

Comparisons (5.82). The concepts of 'same', 'different', and 'like' are expressed in the following ways.

'Same'

Da tí í aɛkɛ (lége) ɔ́kɔ na (da) tí ála.	'Our house is the same as their house (i.e. we live in the same house)'.
I ɛkɛ íta, babá ɔ́kɔ, mamá ndé ndé.	'We are siblings of one father but different mothers'.
Nginza tí lo alíngbi na nginza tí mbi.	'His money is the same as (i.e. is equal to) mine'.

Li tí ála alíngbi língbíngó (or mbírímbírí).	'Their heights are exactly the same'.
Kɔ́nɔ́ngó tí í na mɔ aɛkɛ lége ɔ́kɔ.	'You and I are the same size'.
Gbaya na Manza aɛkɛ lége ɔ́kɔ.	'Gbaya and Manza are the same'.

'Different'

Da tí í aɛkɛ ndé na tí ála.	'Our houses are different from yours'.

'Like'

Da tí ála aɛkɛ tongana tí í apɛ.	'Your houses aren't like ours'.
Bíá tí ála anzɛrɛ tongana wótoro.	'Your music is as good as honey'.
Téré tí lo asɔ tongana tí bírí apɛ.	'He is not as sick as yesterday'.
Lo tɛ kóbe na lá ní tongana bákoyá.	'On that day he ate like a baboon'.
I báa ála tongana áíta tí í.	'We consider them our friends'.
Mará tí kusára tongasó aɛkɛ nzoní apɛ.	'This kind of deeds is not good'.

The comparative is expressed by the use of ahǫ́ 'it surpasses' whose object is inferior by comparison with what is specified in the preceding -- and apparently always unmarked -- clause. Thus: Mɔ tɛ ahǫ́ mbi 'You eat more than I'.

The superlative is expressed similarly except that the object of ahǫ́ is always ndó ní: e.g. Mɔ tɛ ahǫ́ ndó ní 'You eat too much', 'You eat more than anybody', etc.

The verbal adjunctive da. This adjunctive has the meaning 'there' or 'that place' and is comparable to ge and ká. It differs from them in being broader in its locative reference and in referring to something which has already been mentioned. In this latter use it is therefore anaphoric. Moreover, there are some expressions in which only da would be appropriate: for example, lo yí da 'he agrees'. Study the following sentences from the conversations in these lessons:

1. Yí aɛkɛ da apɛ. 6-2.6B — 'Nothing's the matter'.
2. Goe zía mbi da. 15.38B — 'Go and put me there'.
3. I tíngɔ wá da. 16.10B — 'We make a fire'.
4. I zía ngú da na yá tí kangú. 16.13A — 'We put water in a calebash'.
5. Dú aɛkɛ da míngi. 22.8B — 'There are many holes there'.
6. Alíngbi tí gbó wɛ só akɛ li da apɛ. 24.9A — 'It can't come in contact with the metal that enters it'.
7. Mbi língbi tí wara mbéní place títenɛ mbi lángó da apɛ? 25.7A — 'Can't I find a place where I can sleep?'

Of particular interest are examples 6 and 7 above. In these sentences da occurs in the second clause referring to a noun in the first clause. We cannot call da a relative pronoun of place, but its parallel with where in example 7 is clear. Here are other examples:

8. Yí so mɔ húnda mbi da aɛkɛ nzoní apɛ. — 'What you asked me about is not good'.

9. Mbi hínga place só lo sára koa da apɛ. 'I don't know where he works'.

GRAMMATICAL DRILLS

Drill 1

Using hǫ́ in the comparative. Students should use these sentences with each other. For further practice in using the pronouns mɔ and mbi, the person spoken to can deny the other's statement by changing it into a negative one. Thus: Mbi konɔ ahǫ́ mɔ 'I'm larger than you'; Non, mɔ konɔ ahǫ́ mbi apɛ 'No, you aren't larger than I'.

1. Mbi ngɛ ahǫ́ mɔ.	'I'm thinner than you'.
2. Bɔngɔ́ tí mɔ aekɛ nzɔní ahǫ́ tí mbi.	'Your clothes are better than mine'.
3. Kɔ́tɔ́rɔ́ tí mo ayɔ ahǫ́ tí mbi.	'Your home is farther than mine'.
4. Mɔ hínga Sango ahǫ́ mbi.	'You know Sango better than I'.
5. Kóá li tí mo avɔ́kɔ ahǫ́ tí mbi.	'Your hair is darker than mine'.
6. Mbi sára kɔa ahǫ́ mɔ.	'I work harder than you'.
7. Ngú apíka bírí ahǫ́ lá só.	'It rained harder yesterday than today'.
8. Mɔ kpé lɔ́rɔ́ ahǫ́ mbi.	'You run faster than I'.
9. Ala fúta mbi ahǫ́ mɔ.	'They pay me more than you'.
10. Kɔ́be tí lá só anzɛrɛ ahǫ́ tí bírí.	'Today's food was better than yesterday's'.

Drill 2

Using da in an included verb phrase. Acquire facility in the use of the following sentences. Two students can practice together, one taking the first part, set off by (|), and the other taking the second part.

1.	Lo wara mbéní place | tí lángɔ́ da.	'He found a place to sleep'.
2.	Lo wara place | tí lutí da.	'He found a place to stand'.
3.	Lo wara place | tí bi saleté da.	'She found a place to throw the rubbish'.
4.	Lo goe na ngú | tí sukúla bɔngɔ́ da.	'She went to the stream to wash clothes'.
5.	Lo goe na kɔ́tɔ́rɔ́ | tí ngbá da.	'He went home to stay'.
6.	Lo kíri na magasin ní | tí gí passeport tí lo da.	'He returned to the store to look for his passport'.
7.	Lo lúti na tɛ́rɛ́ tí lége | tí kú car da.	'He is standing beside the road to wait for the bus'.
8.	Lo zía ámɛ́rɛngɛ́ na yángá tí yáká | tí tomba áyama da.	'He put some children in the garden to chase away the animals'.
9.	Lo goe na Bangui | tí gí íta tí lo da.	'She went to Bangui to seek her sister'.
10.	Lo goe na gbagba tí laparáa ká | tí báa gángó tí Président da.	'He went to the airport to see the President's arrival'.
11.	Lo goe na Rex | tí báa cinema da.	'He went to the Rex to see a film'.

12. Lo goe na La Mairie | tí húnda tɛ́nɛ́ ní da. — 'He went to the city hall to ask about the matter'.

13. Lo goe na La Poste | tí vɔ timbre da. — 'He went to the postoffice to buy stamps.'

14. Lo goe na galá | tí ká mangbéré tí lo da. — 'She went to the market to sell her manioc sticks'.

Drill 3

Using da in relative clauses. Use the sentence from the preceding drill in the following two-sentence dialogue:

Mo hínga place só lo goe tí .... da?	Mbi hínga place só lo goe tí .... da apɛ.
'Do you know where he went to ....?'	'I don't know where he went to ....'.

VOCABULARY: tɛ́nɛ́ 'word, speech, affair'

Tɛ́nɛ́ tí mbi awe.	'What I have to say is finished'.
Ndá tí tɛ́nɛ́ ní laá.	'That's the heart of the matter'.
Ita, tɛ́nɛ́ aekɛ apɛ.	'Friend, that's all right'.
Lo wara tɛ́nɛ́ ká.	'He got into trouble there'.
Tɛ́nɛ́ ní atí na li tí lo.	'The blame was put on him'.
Kété tɛ́nɛ́ agá kótá tɛ́nɛ́ awe.	'A little matter has become a big issue'.
Aekɛ tɛ́nɛ́ tí wále tí bata mérɛngɛ́.	'Women have to care for children'.

Mbi má téné ní apɛ.	'I didn't hear the news'.
Mbi yí tí húnda mbéní kété téné na mɔ.	'I have a little matter I want to talk to you about'.
Kɔ́li só agí téné míngi.	'This man is a trouble maker'.
Mbi yí tí sára téné na ála apɛ.	'I don't want to talk to them'.
Taá téné. Λɛkɛ vɛnɛ apɛ.	'It's the truth. It's not a lie'.
Lo fa téné ní na zo wa.	'Whom did he tell?'

LESSON TWENTY-FIVE

CONVERSATION

Mbéní place tí lángó 'A place to sleep'

1A	Bara ma.	'Greetings'.
2B	Ɛ̨ɛ̨. Bara ma, íta.	'Greetings, Friend'.
3A	Makunzi tí kɔ́tɔ́rɔ́ só akɛ zo wa.	'Who is the headman of this village?'
4B	Aɛkɛ mbi.	'It's me'.
5A	Aɛkɛ mɔ?	'Is it you?'
6B	Ɛ̨ɛ̨.	'That's right'.
7A	Mbi língbi tí wara mbéní place títɛnɛ mbi lángó da apɛ?	'Can't I find a place where I can sleep?'
8B	Kɔ́tá place akɛ. Gbɛ́ tí da tí coton só, ála zí coton ní da kóé awe, zo ɔ́kɔ adutí da apɛ [dape].	'There's a large place. They've taken all the cotton out of the cotton shed and nobody is in it. It's all right if you sleep there'.
9A	Mbi língbi tí lángó da, ɛ̨ɛ̨?	'I can sleep there, eh?'
10B	Ɛ̨ɛ̨.	'That's right'.
11A	Mɔ peut mú na mbi kéké tí wá, títɛnɛ mbi goe mbi sára kóbe tí mbi tí lá kúísó apɛ, ɛ̨ɛ̨?	'Can't you give me any firewood so I can make my supper with it?
12B	Mbi peux tí mú na mɔ kéké tí wá.	'I can give you firewood'.

13A Na ta wɛ̨́ [ta wą́] kété kété.	'And a little kettle'.
14B Ta wɛ̨́ ní, mbi goe mbi báa wále tí mbi ká na da. Fadé atoka ní na mɔ.	'As for the kettle, I'll go see my wife there in the house. She'll send it to you'.
15A Bon. Só nzoní. Mbi mú na mɔ merci míngi o.	'Fine. That's good. Thanks a lot'.
16B Tɛ́nɛ́ akɛ apɛ [ɛpɛ].	'Nothing to it'.

NOTES ON CONVERSATION

8A. gbɛ́ tí da -- The word gbɛ́ is used instead of yá because this is a shed with open sides and not a house with enclosed walls. Permanent buildings are now being constructed for storing the cotton between the time that it is purchased and shipped away. da -- The first such word refers to a building; the second and third words are the adjunctive of place. Notice how the sentence is broken up. The following is grammatically correct but not likely to occur in Sango because there is too much material following the main verb: zo ɔ́kɔ adutí na gbɛ́ tí da tí coton só ála zí coton ní da awe só 'there is no one staying in the cotton shed from which all the cotton has been removed'.

11B. kóbe tí mbi tí lá kúí 'food of me of evening' -- The position of the tí phrases parallels that of íta tí mbi tí kɔ́li which has been noted before.

13B. ta wɛ̨́ 'pot iron' -- One could introduce tí between the nouns and have the same meaning, 'kettle', but tí never seems to occur here. The pronunciation is usually that which is found here, that is, wą́, perhaps because of the vowel which precedes it.

It is possible that for many people this is a single word whose syllables have no particular meaning; some people say *tawá*.

GRAMMATICAL NOTES

Sentences with "if". There is in English an "if" clause which is not conditional but which implies two possible events, as in *Tell me if he's going to come (or not)*. The Sango sentence resembles the English one except that there is no connective between the clauses. When the subject of the two clausesis the same, it is specifically marked in the first clause, but when the subjects are different, they are marked in both clauses. For example:

1. *Lo goe tí báa gɔzɔ, awɔ́kɔ wala yɛ̨*.

   'She went to see if the manioc was soft (having been soaked in the stream)'.

2. *Lo goe tí báa, ázo ade tí kpé wala yɛ̨*.

   'He went to see if the people were still running'.

The most-used expressions are *goe tí báa* 'go to see', *goe tí húnda* 'go to ask', and *yí tí hínga* 'want to know'. Thus, not all "if" clauses are translated with the construction given here. The sentence 'It is impossible for me to tell you if the Sous-Préfet will be in today' is rendered as *Fadé Sous-Préfet agá lá só, wala lo gá lá só apɛ, mbi língbi tí hínga mbírímbírí tí tenɛ na mɔ apɛ*.

With the verbs *hínga* and *húnda* it is possible also to juxtapose a clause and terminate it with a question contour. Thus:

'I want to know ...	*Mbi yí tí hínga* ...
...if he's still working.	... *lo de tí sára koa*?
...if he has come.	... *lo gá awe*?

... if he will some today. ... fadé lo gá lá só?

Expressing uncertainty. An expression of doubt which is equivalent to English perhaps is Sango hínga apɛ placed at the beginning of a sentence before another clause; it means 'I don't know', but the pronoun mbi is ordinarily omitted. Its relation to the following clause is marked by nonterminal features: the vowel ɛ is lengthened, the pitch of apɛ is suspended, and the overall pitch level of hínga apɛ is higher than it would be in an independent declarative sentence. For example: Hínga apɛ, lo gá tí báa mɔ. 'Perhaps he has come to see you'.

Dependent relative clauses. The translation of English dependent relative clauses (i.e. those which occur as objective complements) into Sango presents considerable difficulty because there is no single equivalent. In general, however, one restructures the English sentence so that there is a noun object which is followed by a relative clause. In any case, it is definitely wrong to use the interrogative expression in a literal translation of the English. The following is only a sample of various kinds of dependent relative clauses.

who, whom, whose

1. 'Do you know who plays the xylophone?'	Mɔ hínga zo tí píkángó ngómbá? Mɔ hínga zo só apíka ngómbá? Mɔ hínga éré tí zo só apíka ngómbá?
2. 'Tell me whom you saw'.	Tɛnɛ na mbi éré tí zo só mɔ báa lo.
3. 'I don't know who owns this bike'.	Mbi hínga vení tí vélo só apɛ.

when

		Fa na mbi lá ní (or l'heure) só lo ɛkɛ gá na ní.
4.	'Do you know when he is coming?'	Fa na mbi lá tí gángó tí lo só lo ɛkɛ gá na ní. Lo kíri lá wa, mo hínga?

where

5.	'Do you know where he is sleeping?'	Mɔ hínga ndo só lo ɛkɛ lángó da?

what

6.	'Tell me what they gave you for it'.	Fa na mbi yí só ála mú na mɔ ngbanga ní.
7.	'Do you know what his name is?'	Mɔ hínga éré só ála éré na lo?
8.	'Tell me what his work is'.	Fa na mbi kɔa só lo ɛkɛ sára. Fa na mbi kɔa tí lo.

Disjunctive sentences (15.21.10). We have already had occasion to use sentences in which clauses were not joined by connectives. Some of these disjunctive sentences have been commented on. We can now summarize and provide a general description. Acquaintance with this syntactical feature is important to the student of Sango, for it is one of the principal differences between that language and English.

Subordinate clauses have been treated most fully. They are either marked or not marked by a subordinating word. For example:

Tongana mbi hínga tongasó, ka mbi goe ngá apɛ?	'If I had known this, wouldn't I have gone also?'
Hínga tongasó, ka mbi goe ngá apɛ?	

Coordinate clauses can be viewed as sequential or additive, although there is no grammatical distinction between them. In sequential clauses, events are mentioned as they occur in time. One might say, without being too literal, that the Sango formulation is "analytical" or "realistic": i.e. bringing something first involves getting it. For example:

Mú na mbi ngú, mbi yɔ̨́.	'Give me some water to drink'.
Mú lo, gá na ní.	'Bring him'.
Zí, í báa sí.	'Let's have a look'.

Notice that the verbs in these sentences are paired in this manner: *mú* 'take' ... *yɔ̨́* 'drink'; *mú* 'take' ... *gá* 'come'; *zí* 'remove' ... *báa* 'see'. Among the first of such sequences of verbs are frequently "motion verbs", that is, *gá* 'to come', *goe* 'to go', *kíri* 'to return', and *lɔ́ndó* 'to arise'. However, it is not possible to talk of "idioms" which must be learned as set constructions; it is the construction type itself which is idiomatic -- from the point of view of the speaker of English.

GRAMMATICAL DRILLS

Drill 1

Make "if" clauses with the following sentences, remembering that the subject becomes the object of the verb *báa* as in the first example of the grammatical note. It should be observed that the translation of the resultant sentence will vary, depending on whether goe in the unmarked clause is taken as 'went' or as 'is going' (as in 'was soft' or 'is soft').

1.	Mángo ní abe awe.	'The mango is ripe'.
2.	Azo ní abóngbi awe.	'The people have gathered'.
3.	Kɔ́ndɔ ní akɔnɔ.	'The chicken is big'.
4.	Mbo ní adú awe.	'The dog has given birth'.
5.	Yąma ní afų́ awe.	'The meat is spoiled'.
6.	Paypay ní awɔ́kɔ awe.	'The paypay is soft'.
7.	Mápa ní alóndó awe.	'The bread (dough) has risen'.
8.	Da ní afúti awe.	'The house is ruined'.
9.	Kása ní akpí awe.	'The food has turned sour'.
10.	Bágara ní akúí awe.	'The cow has died'.
11.	Ngú ní aɛkɛ kpɔrɔ.	'The water is boiling'.
12.	Kéké ní alé awe.	'The tree has begun to bear fruit'.
13.	Kóngbá ní anɛ.	'The load is heavy'.

Drill 2

Make "if" clauses of the following sentences on the pattern of the second example of the grammatical note.

1.	Mamá ade tí lángó.	'Mother is still lying down'.
2.	Lé tí ká ní ade tí mú nzoní.	'The wound is still healing nicely'.
3.	Wále tí lo ade tí ngɛ.	'His wife is still losing weight'.
4.	Wále ní ade tí petɛ kárákó.	'The woman is still crushing peanuts'.

5. Térɛ́ tí íta tí lo ade tí sɔ. 'His brother is still sick'.

6. Gerɛ́ tí íta tí lo ade tí súku. 'His brother's leg is still swelling'.

7. Azo ade tí sára tɛ́nɛ́. 'The people are still talking'.

8. Mérɛngɛ́ tí íta tí lo ade tí tíkɔ. 'His brother's child is still coughing'.

9. Ngú ní ade tí ole. 'The water is still drying up'.

Drill 3

Make 'whether or not' sentences out of the ones given below.

1. Lo gá awe. Lo gá wala lo gá apɛ, mbi hínga apɛ.

2. Lo nzí vélo tí mɔ. Lo nzí vélo tí mɔ wala lo nzí apɛ, mbi hínga apɛ.

3. Lo zía mbɛ́tí ní na bureau. Lo zía mbɛ́tí ní na bureau wala lo zía apɛ, mbi hínga apɛ.

4. Lo zí kámba só ála kánga na kɔ́ngbá ní. Lo zí kámba ní wala lo zí apɛ, mbi hínga apɛ.

5. Sous-Préfet ahǫ́ tí lo na Bangui awe. Sous-Préfet ahǫ́ na Bangui wala lo de lo hǫ́ apɛ, mbi hínga apɛ.

6. Ita tí lo afáa lo na yoró. Lo fáa lo wala lo fáa lo apɛ, mbi hínga apɛ.

7. Mamá ní aɛkɛ mí nzoní kôbe na ámɛ́rɛngɛ́ tí lo lá kɔ́ɔ́. Lo ɛkɛ mú nzoní kôbe na ála wala lo mú apɛ, mbi hínga apɛ.

8. Ala ngbá tí tɛ kôbe. Ala ngbá tí tɛ kôbe wala ála tɛ awe, mbi hínga apɛ.

9. I língbi sí lá só séngé. — I língbi sí lá só wala í sí apɛ, mbi hínga apɛ.

10. Aekɛ lo sí asára da ní. — Aekɛ lo sí asára da ní wala aekɛ mbéní so, mbi hínga apɛ.

Translations

1. 'I don't know whether or not he has come'.
2. 'I don't know whether or not he stole your bicycle'.
3. 'I don't know whether or not he put the paper in the office'.
4. 'I don't know whether or not he undid the rope'.
5. 'I don't know if the Sous-Préfet has gone to Bangui or if he has not yet gone'.
6. 'I don't know if he killed his brother'.
7. 'I don't know if she gives good food to them or not'.
8. 'I don't know if they are still eating or if they have finished eating'.
9. 'I don't know if we can arrive today or not'.
10. 'I don't know if it is he who made the house or if it is somebody else'.

Drill 4

Using the sentences of the preceding drill, make sentences meaning 'Perhaps.......'.

1. Hínga apɛ, lo gá awe. — 'Perhaps he has already come'.
2. Hínga apɛ, aekɛ lo laá sí amú vélo tí mo. — 'Perhaps it was he who stole your bicycle'.
3. Hínga apɛ, lo zía mbɛ́tí ní na bureau. — 'Perhaps he put the paper in the office'.

4. Hínga apɛ, aɛkɛ lo laá sí azí kámba ní. 'Perhaps it was she who undid the rope'.

5. Hínga apɛ, Sous-Préfet ahɔ̨́ tí lo na Bangui. 'Perhaps the Sous-Préfet went to Bangui'.

6. Hínga apɛ, íta tí lo afáa lo na yoró. 'Perhaps his brother killed him by witchcraft'.

7. Hínga apɛ, ála ngbá tí tɛ kóbe. 'Perhaps they are still eating'.

8. Hínga apɛ, aɛkɛ lo laá sí asára da ní. 'Perhaps it was he who made the house'.

VOCABULARY: séngé

This word denotes only the absence of something which can be general or specific, good or bad. When repeated it often takes the form sésséngé.

Bara o. Mɔ kɛ séngé?	'Hello. How are you?'
Da ní aɛkɛ séngé. Mbéní zo alángó da apɛ.	'The house is empty. Nobody lives there'.
Lo ɛkɛ fonctionnaire apɛ. Lo ɛkɛ mbéní zo séngé.	'He's not a government worker. He's just an ordinary person'.
Mbi goe bi yangó. Mbi wara susu óse séngé.	'I went fishing. I caught just two fish'.
Lo sára tɛ́nɛ́ séngé. Yɛ́ aɛkɛ da apɛ.	'He's just talking. There's nothing to what he says'.
Só séngé. Tɛ́nɛ́ ní asɔ mbi apɛ o.	'That's all right. That doesn't bother me'.
Tɛ́rɛ́ tí mɛ́rɛngɛ́ tí lo gí séngé.	'Her baby was naked. It didn't

Même kámba aɛkɛ na ngbundá tí lo apɛ.	even have a string around its waist'.
I tɛ gí ngunzá séngé. Yí tí zía na gbɛ́ ní aɛkɛ apɛ.	'We's eating plain manioc leaves. There's noting to mix with them'.
Mbi vɔ apɛ. Lo mú na mbi séséngé.	'I didn't buy it. He gave it to me for nothing'.
Zía lo séngé. Fadé mo wara téné.	'Leave him alone. You'll get into trouble'.
To na mbi na ndo só. Fadé mbi wara séngé.	'Send it here. I'll receive it all right'.

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